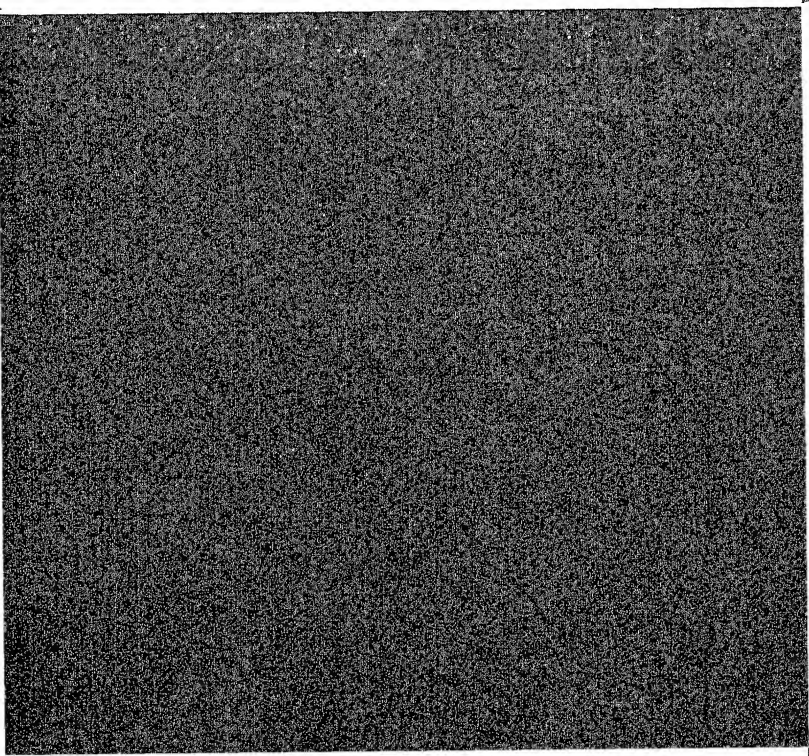


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THE EASTERN BUDDHIST

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EDITORS

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BEATRICE LANE SUZUKI

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Where water, earth, heat, air no footing find,
There burns not any light, not shines the sun,
The moon sheds not her radiant beams,
The home of darkness is not there.

When in deep silent hours of thought
The holy sage to Truth attains,
Then is he free from joy and pain,
From form and formless worlds released.

—THE UDĀNA.

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THE EASTERN BUDDHIST

ENLIGHTENMENT AND IGNORANCE

STRANGE though it may seem, the fact is that Buddhist scholars are engrossed too much in the study of what they regard as the Buddha's teaching and his disciples' exposition of the Dharma, so called, while they neglect altogether the study of the Buddha's spiritual experience itself. According to my view, however, the first thing we have to do in the elucidation of Buddhist thought is to inquire into the nature of this personal experience of the Buddha, which is recorded to have presented itself to his inmost consciousness at the time of Enlightenment (*Sambodhi*). What the Buddha taught his disciples was the conscious outcome of his intellectual elaboration to make them see and realise what he himself had seen and realised. This intellectual outcome, however philosophically presented, does not necessarily enter into the inner essence of Enlightenment experienced by the Buddha. When we want, therefore, to grasp the spirit of Buddhism, which essentially develops from the content of Enlightenment, we have to get acquainted with the signification of the experience of the founder,—experience by virtue of which he is indeed the Buddha and the founder of the religious system which goes under his name. Let us see what record we have of this experience, and what were its antecedents and consequences.*

* The story of Enlightenment is told in the *Digha-Nikāya*, XIV, and also in the Introduction to the *Jātaka Tales*, in the *Mahāvastu*, and the *Majjhima-Nikāya*, XXVI and XXXVI, and again in the *Samyutta-Nikāya*, XII. In detail they vary more or less, but not materially. The Chinese translation of the *Sutra on the Cause and Effect in the Past and Present*, which seems to be a later version than the Pali *Mahāpadāna*, gives a somewhat different story, but as far as my point of argument is concerned, the main issue remains practically the same. Asvaghosha's *Buddhacarita* is highly poetical. The *Lalitā Vistara* belongs to the Mahayana. In this article I have tried to take my material chiefly from *The Dialogues of the Buddha*, translated by Rhys Davids, *The Kindred Sayings*, translated by Mrs Rhys Davids, *Majjhima-Nikāya* translated by Sīlācāra, and the same by Neumann, the Chinese *Āgamas* and others.

I

There is a Sutra in the Dīgha-Nikāya known as the *Mahā-paṭṭāna Suttanta*, in which the Buddha is represented as enlightening his disciples concerning the past six Buddhas prior to him. The facts relating to their lives as Bodhisattvas and Buddhas are almost identical in each case except some incidental details; for the Buddhas are all supposed to have one and the same career. When therefore Gautama, the Buddha of the present Kalpa, talks about his predecessors in this wise, he is simply recapitulating his own earthly life. Incidentally, the idea that there were some more Buddhas* in the past seems to have originated very early in the history of Buddhism as we may notice here, and its further development, combined with the idea of the *Jātaka*, finally culminated in the conception of a Bodhisattva, which is one of the characteristic features of Mahayana Buddhism.

When the Bodhisattva, as the Buddha is so designated prior to his attainment of Buddhahood, was meditating in seclusion, the following consideration came upon him: "Verily this world has fallen upon trouble (*kiṃchha*), one is born, and grows old, and dies, and falls from one state, and springs up in another. And from this suffering, moreover, no one knows of any way of escape, even from decay and death. O when shall a way of escape from this suffering be made known, from decay and death?" Thus thinking, the Bodhisattva reasoned out that decay and death arose from birth, birth from becoming,

* The six Buddhas of the past later increased into twenty-three or four in the *Buddha-vamsa* and *Prajñā-Pāramitā* and even into forty-two in the *Lalitā-Vistara*. This idea of having predecessors or forerunners seems to have been general among ancient peoples. In China Confucius claimed to have transmitted his doctrine from Yao and Shun, and Laotzu from the Emperor Huang. In India Jainism which has, not only in the teaching but in the personality of the founder, so many similarities to Buddhism, mentions twenty-three predecessors, naturally more or less legendary. It is singular that the number of the Jaina forerunners corresponds to that of the Buddhist so closely.

becoming from grasping, grasping from craving, until he came to the mutual conditioning of name-and-form (*nāmarūpa*) and cognition (*viññāna*).^{*} Then he reasoned back and forth from the coming-to-be of this entire body of evil to its final ceasing-to-be,—and at this thought there arose to the Bodhisattva an insight (*cakkhu*)^{**} into things not heard of before, and knowledge arose, and reason arose, wisdom arose, light arose. (*Bodhisattassa pubbe ananussutesu dhammesu cakkhum udapādi, ñāṇam udapādi, paññā udapādi, vijjā udapādi, āloka udapādi.*)

He then exclaimed: "I have penetrated this Dharma, deep, hard to perceive, hard to understand, calm, sublime, no mere dialectic, subtle, intelligible only to the wise. (*Dhammo gambhīro duddaso duranubodho santo panito atakkāvacaro nipuro pandito vedanīyo.*) But this is a race devoting itself to the things to which it clings, devoted thereto, delighting therein. And for a race devoting itself to the things to which it

^{*} It is highly doubtful that the Buddha had a very distinct and definite scheme for the theory of Causation or Dependence or Origination, as the *Paticeca-samuppāda* is variously translated. In the present Sutra, he does not go beyond *Viññāna* (consciousness or cognition), while in its accepted form now the Chain starts with Ignorance (*avijjā*). We have however no reason to consider this tenfold Chain of Causation the earliest and most authoritative of the doctrine of *Paticeca-samuppāda*. In many respects the Sutra itself shows evidence of a later compilation. The point I wish to discuss here mainly concerns itself with the Buddha's intellectual efforts to explain the realities of life by the theory of causation. That the Buddha regarded Ignorance as the principle of birth-and-death and therefore of misery in this world, is a well-established fact in the history of Buddhism.

^{**} *Cakkhu* literally means an eye. It is often found in combination with such terms as *paññā* (wisdom or reason), *buddha*, or *samanta* (all-round), when it means a faculty beyond ordinary relative understanding. As was elsewhere noticed, it is significant that in Buddhism, both Mahayana and Hinayana, seeing (*passato*) is so emphasised, and especially in this case the mention of an "eye" which sees directly into things never before presented to one's mind is quite noteworthy. It is this *cakkhu* or *paññā-cakkhu* in fact that, transcending the conditionality of the Fourfold Noble Truth or the Chain of Origination, penetrates (*sacchikato*) into the very ground of consciousness, from which springs the opposition of subject and object.

it clings, devoted thereto, delighting therein, this were a matter hard to perceive, to wit, that this is conditioned by that, and all that happens is by way of cause. This too were a matter hard to discern:—the tranquillisation of all the activities of life, the renunciation of all substrata of rebirth, the destruction of craving, the death of passion, quietude of heart, Nirvana.”

The Buddha then uttered the following verse in which he expresses his reluctance to teach the Dharma to the world at large,—the Dharma which he realised in himself by *ñāna*,—Dharma which he saw visibly, face to face, without any traditional instruction (*anāhita*):

“This that through many toils I’ve won—
Enough! why should I make it known?
By folk with lust and hate consumed
Not this the Truth* that can be grasped!
Against the stream of common thought,
Deep, subtle, difficult, delicate,
Unseen ’twill be by passion’s slaves
Cloaked in the murk of Ignorance.”**

According to this report transmitted by the compilers of the Nikayas, which is also confirmed by the other literature we have of the Buddha’s Enlightenment, what flashed through his mind must have been an experience most unusual and not taking place in our everyday consciousness, even in the consciousness of a wise, learned, and thoughtful man. Thus, he naturally wished to pass away into Nirvana without attempting to propagate the Dharma, but this idea was abandoned when

* Here as well as in the next verse, “the Truth” stands for Dharma.

** We have, besides this, another verse supposed to have been uttered by the Buddha at the moment of Supreme Enlightenment; it is known as the Hymn of Victory. It was quoted in my previous article, “Zen Buddhism and the Doctrine of Enlightenment,” in *The Eastern Buddhist*, Vol. II, No. 6, 1923. The Hymn is unknown to the Mahayana literature. The *Lalitā-Vistara* has only this:

“Chinna vartmopasanta rajāḥ sushkā śravāḥ na punaḥ śravānti;
Chinne vartmani vartata duḥkhasyaisho ’nta ucyate.”

煩惱悉已斷。諸漏皆空竭。更不復受生。是名盡苦際。

Great Brahma spoke to the Buddha in the following verse :

“ As on a crag, on crest of mountain standing,
 A man might watch the people far below,
 E'en so do thou, O Wisdom fair, ascending,
 O Seer of all, the terraced heights of Truth,
 Look down, from grief released, upon the nations
 Sunken in grief, oppressed with birth and age.
 Arise, thou Hero ! Conqueror in the battle !
 Thou freed from debt ! Lord of the pilgrim band !
 Walk the world o'er, and sublime and blessed Teacher !
 Teach us the Truth ; there are who'll understand.”

There is no doubt that it was this spiritual experience that converted the Bodhisattva into the Buddha, the Perfectly Wise, the Bhagavat, the Arihat, the King of the Dharma, the Tathagata, the All-knowing One, and the Conqueror. In this, all the records we have, Hinayana and Mahayana, agree. Here then arises the most significant question in the history of Buddhism. What was it in this experience that made the Buddha conquer Ignorance (*avijjā*) and freed him from the Defilements (*āsava*) ? What was his insight or vision he had into things, which had never before been presented to his mind ? Was it his doctrine of universal suffering due to Thirst (*taṇha*) and Grasping (*upādāna*) ? Was it his causation theory by which he traced the source of pain and suffering to Ignorance ? It is quite evident that his intellectual activity was not the efficient cause of Enlightenment. “Not to be grasped by mere logic” (*atakkāvacara*) is the phrase we constantly encounter in Buddhist literature, Pali and Sanskrit. The satisfaction the Buddha experienced in this case was altogether too deep, too penetrating, and too far-reaching in result to be a mere matter of logic. The intellectual solution of a problem is satisfying enough as far as the blockage has been removed, but it is not sufficiently fundamental to enter into the depths of our soul-life. All scholars are not saints and all saints are by no means scholarly. The Buddha's intellectual survey of the Law of Origination (*paticca-samuppāda*), however perfect and thoroughgoing, could

not make him so completely sure of his conquest over Ignorance, Pain, Birth, and Defilements. Tracing things to their origin or subjecting them to a scheme of concatenation is one thing, but to subdue them, to bring them to subjection in the actuality of life, is quite another thing. In the one, the intellect alone is active, but in the other there is the operation of the will, —and the will is the man. The Buddha was not the mere discoverer of the Twelfefold Chain of Causation, he took hold of the chain itself in his hands and broke it into pieces so that it would never again bind him to slavery.

The question then is, what is this act of breaking? And where does the feeling of release and freedom come from?

The Buddha's psychological experience of life as pain and suffering must have been quite intense and moved him to the very depths of his being, and naturally the emotional reaction he experienced at the time of Enlightenment was in proportion to this intensity. It is therefore all the more evident that he could not rest satisfied with an intellectual glancing or surveying of the facts of life. In order to bring a perfect state of tranquillity over the waves of turmoil surging in his heart, he had to have recourse to something more deeply and vitally concerned with his inmost being. For all we can say of it, the intellect is after all a spectator, and when it does some work it is as a hireling for better or for worse. Alone it cannot bring about the state of mind designated as enlightenment. The feeling of perfect freedom, the feeling that "aham hi arahā loke, aham satthā anuttaro," could not issue from the consciousness of an intellectual superiority alone. There must have been in the mind of the Buddha a consciousness far more fundamental which could only accompany one's deepest spiritual experience.

To describe this spiritual experience the Buddhist writers exhaust their knowledge of words relating to the understanding, logical or otherwise. "Knowledge" (*viññā*), "understanding" (*pajānanā*), "reason" (*ñāna*), "wisdom" (*paññā*), "penetration"

(*abhisameta*), "realisation" (*abhisambuddha*), "perception" (*sañ-jānanam*), "insight" (*dassana*), and what not,* are the terms they use in describing the Buddha's consciousness at the time of Enlightenment. In truth as long as we confine ourselves to intellection, however deep, subtle, sublime, and enlightening, we fail to see into the gist of the matter. Therefore, even the so-called primitive Buddhists who are by some considered positivists, rationalists, and agnostics, though in fact I do not think they are, are obliged to assume something more than relative knowledge which deals only in knowledge of things as they appeal to our psychological ego, such as external objects, concepts, images, and so on. If not indeed for the assumption of something far deeper than mere knowledge, enlightenment would not be satisfactorily accounted for.

The Mahayana account of Enlightenment as is found in the *Lalitā-Vistara* (Chapter on "Abhisambodhana") is more explicit as to the kind of intellect or wisdom which converted the Bodhisattva into the Bdduha. For it was through "*ekacittatekshana-samyukta-prajñā*" that supreme perfect knowledge was realised (*abhisambodha*) by the Buddha. What is this Prajñā? It is the understanding of a higher order than that which is habitually exercised in acquiring relative knowledge. It is a faculty both intellectual and spiritual, through the operation of which the soul is enabled to break the fetters of consciousness. The latter is always dualistic inasmuch as it is cognisant of subject and object, but in the Prajñā which is exercised "in unison with one-thought-viewing" there is no separation of knower and known and knowledge, these are all viewed (*ikshana*) in one thought (*ekacitta*). Enlightenment is the outcome of this. It is therefore an absolute state of mind in which no "discrimination" (*parikalpana* or *vikalpa*) takes place. It requires a great mental effort to realise this state of viewing all things

* Ti. 1. 1. 1. CXLII, gives a list of thirteen terms denoting the act of ... more or less definite shades of meaning: buddhi, mati, gati, matañ, dṛṣṭañ, abhisamitvī, samyagavabodha, supratividdha, abhikakṣhita, guttingata, avabodha, pratyabhijñā, and menire.

in one thought; our logical as well as practical consciousness is too given up to analysis and ideation; that is to say, we cut up realities into elements in order to understand them, but when they are put together to make the original whole, its elements stand out too conspicuously defined and we do not view the whole "in one thought." And as it is only when "one thought" is reached that we have enlightenment, an effort is to be made to go beyond our relative empirical consciousness. We read in the *Kātha-Upanishad*: "As rain water that has fallen on a mountain ridge runs down on all sides, thus does he who sees a difference between qualities run after them on all sides. As pure water poured into pure water remains the same, thus, O Gautama, is the self of a thinker who knows." This pouring of pure water into pure water is, as we have it here, the "viewing all qualities in one thought" which finally cuts off the hopeless tangle of logical mess by merging all differences and likenesses into the absolute oneness of the knower (*jñānin*) and the known (*jñeya*). Eckart, the great German mystic, is singularly one with the Buddhist view of enlightenment when he expresses his thus: "Das Auge darin ich Gott sehe, ist dasselbe Auge, darin Gott mich sieht. Mein Auge und Gottes Auge ist ein Auge und ein Gesicht und ein Erkennen und eine Liebe." (Martensen, p. 29.)

Enlightenment therefore must involve the will as well as the intellect. It is an act of intuition born of the will. The will wants to know itself as it is in itself, *yathābhūtam dassana*, free from all its cognitive conditions. The Buddha attained this end when a new insight came upon him at the end of his ever-circulatory reasoning from decay and death to Ignorance and from Ignorance to decay and death, through the twelve links of the *Paticca-samuppāda*. The Buddha had to go over the same ground again and again, because he was in an intellectual impasse through which he could not move further on. He did not repeat the process, as is originally imagined, for his own philosophical edification. The fact was that he did not

know how to escape this endless rotation of ideas; at this end there was birth, there was decay and death, and at the other end there was Ignorance. The objective facts could not be denied, they boldly and uncomfortably confronted him, while Ignorance balked the progress of his cognitive faculty moving further onward or rather inward. He was hemmed in on both sides, he did not know how to find his way out, he went first this way and then that way, forever with the same result—the utter inutility of all his mental labour. But he had an indomitable will, he wanted, with the utmost efforts of his will, to get into the very truth of the matter, he knocked and knocked until the doors of Ignorance gave away; and they burst open to a new vista never before presented to his intellectual vision. Thus he was able to exclaim to Upaka, the naked ascetic, whom he happened to meet on his way to Benares after Enlightenment (Majjhima-Nihāya, XXVI):

“All-conqueror I, knower of all,
 From every soil and stain released,
 Renouncing all, from craving ceased,
 Self-taught; whom should I Master call?
 “That which I know I learned of none,
 My fellow is not on the earth.
 Of human or of heavenly birth
 To equal me there is not one.
 “I truly have attained release,
 The world’s unequalled teacher I,
 Alone, enlightened perfectly,
 I dwell in everlasting peace.”*

* Translated by Bhikkhu Silācāra. The original Pali runs as follows:

Sabbābhibhū sabbavidū 'ham asmi,
 Sabbesaṃ dhammesu anūpalitto,
 Sabbasaṃjāho taṇhakkhaye vimutto,
 Sayam abhiññāya kam uddiseyyam.
 Na me ācariyo atthi, sadiso me na vijjati,
 Sadevakasmim lokasim atthi me paṭipuggalo.
 Aham hi arahā loke, aham satthā anuttaro,
 Eko 'mhi sammāsambuddho, sītibhūto 'smi nibbato.

When we speak of enlightenment or illumination we are apt to think of its epistemological aspect and to forget the presence of a tremendous will-power behind it—the power in fact making up the entire being of an individual. Especially as in Buddhism the intellect stands forth prominently, perhaps more than it ought to, in the realisation of the ideal Buddhist life, the scholars are tempted to ignore the significance of the will as the essentially determinate factor in the solution of the ultimate problem. Their attention has thus been directed too much towards the doctrine of the *Paticca-samuppāda* or the *Ariya-sacca*, which they considered constituting the ultimate facts of Buddhism. But in this they have been sadly at fault, nor have they been right in taking Buddhism for a sort of ethical culture, declaring that it is no more than a system of moral precepts (*sīla*), without a soul, without a God, and consequently without a promise of immortality. But the true Buddhist ideas of Ignorance, Causation, and Moral Conduct had a far deeper foundation in the soul-life of man. Ignorance was not a cognitive ignorance, but meant the darkness of spiritual outlook. If Ignorance were no more than cognitive, the clearing-up of it did not and could not result in enlightenment, in freedom from the Fetters and Defilements, or Intoxicants as some Pali scholars have them. The Buddha's insight penetrated the depths of his being as the will, and he knew what this was, *yathābhūtam*, or in its *tathābhāva* (thatness or suchness), he rose above himself as a Buddha supreme and peerless. The expression "*Anuttara-samyak-sambodhi*," was thus used to designate this preeminently spiritual knowledge awakened in his inmost consciousness.

Ignorance which is the antithesis of Enlightenment, therefore, acquires a much deeper sense here than that which has hitherto been ascribed to it. Ignorance is not merely not knowing or not being acquainted with a theory, system, or law; it is not directly grasping the ultimate facts of life as expressive of the will. In Ignorance knowing is separated from acting,

and the knower from that which is to be known; in Ignorance the world is asserted as distinct from the self, that is, there are always two elements standing in opposition. This is, however, the fundamental condition of cognition, which means that as soon as cognition takes place there is Ignorance clinging to its every act. When we think we know something, there is something we do not know. The unknown is always behind the known, and we fail to get at this unknown knower, who is indeed the inevitable and necessary companion to every act of cognition. We want however to know this unknown knower, we cannot let this go unknown, ungrasped, without actually seeing what it is, that is, Ignorance is to be enlightened. This involves a great contradiction, at least epistemologically. But until we transcend this condition, there is no peace of mind, life grows unbearable. In his search for the "builder" (*galā-kara*), the Buddha was always accosted by Ignorance, unknown knower behind knowing. He could not for a long time lay his hands on this one in a black mask until he transcended the dualism of knower and known. This transcending was not an act of cognition, it was self-realisation, it was spiritual realisation, and outside the ken of logical reasoning, and therefore not accompanied by Ignorance. The knowledge the knower has of himself, in himself, that is, as he is to himself, is unattainable by any proceedings of the intellect which is not permitted to transcend its own conditions. Ignorance is brought to subjection only by going beyond its own principle. This is an act of the will. Ignorance in itself is no evil, nor is it the source of evil, but when we are ignorant of Ignorance, of what it means in our life, then there takes place an unending concatenation of evils. *Tanha* (craving) regarded as the root of evil can be overcome only when Ignorance is understood in its deeper and proper signification.

II

Therefore, it betrays an utter ignorance on the part of

Buddhist scholars when they relegate Ignorance to the past in trying to explain the rationale of the Twelfefold Chain of Causation from the temporal point of view. According to them, the first two factors (*aṇṇāni*) of the Paticca-samuppāda belong to the past while the following eight belong to the present and the last two to the future. Ignorance from which starts the series of the Nidānas has no time limits, for it is not of time, but of the will as is enlightenment. When time-conception enters, enlightenment which is negatively the dispelling of Ignorance loses all its character of finality, and we begin to look around for something going beyond it. The Fetters would ever be tightening around us, and the Defilements would be our eternal condition. No gods would sing of the Awakened One as "a lotus unsoiled by the dust of passion, sprung from the lake of knowledge; a sun that destroys the darkness of delusion; a moon that takes away the scorching heat of the inherent sins of existence."* If Enlightenment made the whole universe tremble in six different ways as is recorded in the Sūtras, Ignorance over which it finally prevailed must have as much power, though diametrically opposed to it in value and virtue, as Enlightenment. To take Ignorance for an intellectual term and then to interpret it in terms of time-relation, altogether destroys its fundamental character as the first in the series of the Twelve Nidānas. The extraordinary power wielded by the Buddha over his contemporaries as well as posterity was not entirely due to his wonderful analytical acumen though we have to admit this in him; it was essentially due to his spiritual greatness and profound personality, which came from his will-power penetrating down into the very basis of creation. The vanquishing of Ignorance was an exhibition of this power which therefore was invincible and against which Māra with all his hosts was utterly powerless either to overwhelm or to entice. The failure to see into the true meaning of Ignorance in the

* *The Buddhacarita*, Book XIV.

system of the *Paticca-samuppāda* or in the *Ariya-sacca* will end unavoidably in misconstruing the essential nature of Enlightenment and consequently of Buddhism.

In the beginning which is really no beginning and which has no spiritual meaning except in our finite life, the will wants to know itself, and consciousness is awakened, and with the awakening of consciousness the will is split into two. The one will, whole and complete in itself, is now at once actor and observer. Conflict is inevitable; for the actor now wants to be free from the limitations under which he has been obliged to put himself in his desire for consciousness. He has in one sense been enabled to see, but at the same time there is something which he as observer cannot see. In the trail of knowledge, Ignorance follows with the inevitability of fate, the one accompanies the other as shadow accompanies object, no separation can be effected between the two companions. But the will as actor is bent on going back to his own original abode where there was yet no dualism, and therefore peace prevailed. This longing for the home, however, cannot be satisfied without a long hard trying experience. For once divided into two the thing cannot be restored to its former unity until some struggle is gone through with. And the restoration is more than a mere going back, the original content is enriched by the division, struggle, and re-settlement.

When first the division takes place in the will, consciousness is so enamoured of its novelty and its apparent efficiency in solving the practical problems of life that it forgets its own mission which is to enlighten the will. Instead of turning its illuminating rays within itself, that is, towards the will from which it has its principle of existence, consciousness is kept busy with the objective world of realities and ideas; and when it tries to look into itself, there is a world of absolute unity where the object of which it wishes to know is the subject itself. The sword cannot cut itself. The darkness of Ignorance cannot be dispelled because it is its own self. At this point

the will has to make a heroic effort to enlighten itself, to redeem itself, without destroying the once-awakened consciousness. This was accomplished as we see in the case of the Buddha, and he became more than mere Gautama, he was the Awakened One and the Exalted and Supremely Enlightened. Willing is thinking and seeing. By thus seeing itself, the will is made really free and its own master; for it recognises itself through its own act. To know itself thus in the most fundamental sense of the term—here is the Buddhist redemption.

Ignorance prevails as long as the will remains cheated by its own offspring or its own image, consciousness, in which the knower always stands distinguished from the known. The cheating, however, cannot last, the will wishes to be enlightened, to be free, to be by itself. Ignorance always presupposes the existence of something outside and unknown. This unknown outsider is generally termed ego or soul, which is in reality the will itself in the state of Ignorance. Therefore, when the Buddha experienced Enlightenment, he at once realised that there was no Atman, no soul-entity as an unknown and unknowable quantity. Enlightenment dispelled Ignorance and with it all the bogies conjured up from the dark cave of ego disappeared. Ignorance in its general use is opposed to knowledge, but from the Buddhist point of view in which it stands contrasted to Enlightenment, it means the ego (*ātman*), which is so emphatically denied by the Buddha. This is not to be wondered at, seeing that the Buddha's teaching centered in the doctrine of Enlightenment, the dispelling of Ignorance.

Those who only see the doctrine of non-atman in Buddhism and fail to inquire into the meaning of Enlightenment, are incapable of appreciating the full significance of the Buddha's message to the world. If he simply denied the existence of an ego-entity from the psychological point of view after reducing it into its component factors, scientifically he may be called great as his analytical faculties stood far above those of his

contemporaries in this respect; but his influence as a spiritual leader would not have reached so far and endured so long. His theory of non-atman was not only established by a modern scientific method, but essentially was the outcome of his inner experience. When Ignorance is understood in the deeper sense, its dispelling unavoidably results in the negation of an ego-entity as the basis of all our life-activities. Enlightenment is a positive conception, and for ordinary minds it is quite hard to comprehend it in its true bearings. But when we know what it means in the general system of Buddhism, and concentrate our efforts in the realisation of it, all the rest will take care of themselves, such as the notion of ego, attachment to it, Ignorance, Fetters, Defilements, etc. Moral Conduct, Contemplation, and Higher Understanding—all these are meant to bring about the desired end of Buddhism, that is, enlightenment. The Buddha's constant reiteration of the theory of causation, telling his disciples how when this is cause that is effect and how when cause disappears, effect also disappears, is not primarily to get them acquainted with a kind of formal logic, but to let them see how enlightenment is causally related to all human happiness and spiritual freedom and tranquillity.

As long as Ignorance is understood as logical inability to know, its disappearance can never bring out the spiritual freedom to which even the earliest known literature of Buddhism makes so frequent and so emphatic allusions. See how the Arhat's declaration of spiritual independence reads in the Agamas: "There arose in me insight, the emancipation of my heart became unshakeable, this is my last birth, there is now no rebirth for me."* This is quite a strong statement showing how intensely and convincingly one has seized the central facts of life. The passage is indeed one of the characterisations of

* *Nānañ ca paṇa me dassanañ udapādi akuppā me ceto-vimutti ayañ antima jāti natthi dāni punabbhavo.*

Arhatship, and when a fuller delineation of it is made, we have something like the following: "To him, thus knowing, thus seeing,* the heart is set free from the deadly taint of lust, is set free from the deadly taint of Ignorance. In him, thus set free, there arises the knowledge of his emancipation, and he knows that rebirth has been destroyed, that the Higher Life has been fulfilled, that what had to be done has been accomplished, and after this present life there will be no beyond." **

In essence the Arhat is the Buddha and even the Tathagata, and in the beginning of the history of Buddhism the distinction between these terms did not seem quite sharply marked. Thus to a great extent they may be qualified in the same terms. When the Buddha was talking with his disciples concerning various speculations prevalent in his days, he made the following remarks*** about the knowledge of things in command by the Tathagata:

"That does he know, and he knows also other things far beyond, far better than those speculations; and having that knowledge he is not puffed up; and thus untarnished he has, in his own heart, realised the way of escape from them, has understood, as really they are, the rising up and passing away of sensations, their sweet taste, their danger, how they cannot

* "Thus knowing, thus seeing," (*evam jānato evam passato*) is one of the set phrases we encounter throughout Buddhist literature, Hinayana and Mahayana. Whether or not its compilers were aware of the distinction between knowing and seeing in the sense we make now in the theory of knowledge, the coupling is of great signification. They must have been conscious of the inefficiency and insufficiency of the word "to know" in the description of the kind of knowledge one has at the moment of enlightenment. "To see" or "to see face to face" signifies the immediateness and utmost perspicuity and certainty of such knowledge. As was mentioned elsewhere, Buddhism is rich in terminology of this order of cognition.

** *Tassa evam jānato evaṃ passato kāmāsavāpi cittaṃ vimuccati bhavā savāpi cittaṃ vimuccati avijjāsavāpi cittaṃ vimuccati, vimuttasmim̐ vimuttamit̐ ñāṇaṃ hoti. Khina jāti vusitaṃ brahmacariyaṃ kataṃ karaṇīyaṃ nāparaṃ itthattāyāti pajānāti.*

*** *The Brahmajāla Sutta.* Translation by Rhys Davids. p. 43.

be relied on, and not grasping after any of those things men are eager for, he the Tathagata is quite set free. These are those other things, profound, difficult to realise, and hard to understand, tranquillising, sweet, not to be grasped by logic, subtle, comprehensible only by the wise, which the Tathagata, having himself realised and seen face to face, hath set forth; and it is concerning these that they who would rightly praise the Tathagata in accordance with the truth, should speak."

These virtues for which the Tathagata was to be praised were manifestly not derived from speculation and analytical reasoning. His intellectual sight was just as keen and far-reaching as any of his contemporaries, but he was endowed with a higher faculty, will-power, which was exercised to its fullest capacity in order to bring about all these virtues which belonged to the entire being of Tathagatahood. And naturally there was no need for him to face these metaphysical problems that agitated the philosophers of his days; they were solved in him, when he attained his spiritual freedom and serenity, in their entirety, in their synthetic aspect, and not partially or fragmentarily,—which should be the case if they were presented to the Buddha's cognition as philosophical problems. In this light is to be read the *Mahāli Sutta*. Some scholars wonder why two entirely disconnected ideas are treated together in one body of the Sutra, which however shows scholarly ignorance in regard to matters spiritual, as they fail to notice the true import of enlightenment in the system of Buddhist faith. To understand this, we need imaginative intuition directly penetrating the centre of life, and not always do mere literary and philological talents succeed in unravelling its secrets.

The *Mahāli Sutta* is a Pali Sutra in the Dīgha-Nikāya, in which Mahāli asks the Buddha as to the object of the religious life practised by his disciples, and the following is the gist of his answer: The Buddhists do not practise self-concentration in order to acquire any miraculous power such as hearing

heavenly sounds or seeing heavenly sights.* There are things higher and sweeter than that, one of which is the complete destruction of the Three Bonds (delusion of self, doubt, and trust in the efficacy of good works and ceremonies) and the attainment of such a state of mind as to lead to the insight of the higher things in one's spiritual life. When this insight is gained the heart grows serene, is released from the taint of Ignorance, and there arises the knowledge of emancipation. Such questions as are asked by you, O Mahāli, regarding the identity of body and soul, are idle ones; for when you attain to the supreme insight and see things as they really are in themselves, that is, emancipated from the Bonds, Taints, and Deadly Flows, those questions that are bothering you at the

* The idea of performing miracles systematically through the power acquired by self-concentration seems to have been greatly in vogue in India even from the earliest days of her civilisation, and the Buddha was frequently approached by his followers to exhibit his powers to work wonders. In fact, his biographers later turned him into a regular miracle-performer, at least as far as we may judge by the ordinary standard of logic and science. But from the Prajñā-pāramitā point of view, according to which "because what was preached by the Tathagata as the possession of qualities, that was preached as no-possession of qualities by the Tathagata, and therefore it is called the possession of qualities," (yaishā bhagavan lakṣaṇasampat tathāgatena bhāṣitā alakṣaṇasampad eṣhā tathāgatena bhāṣitā; tenocyate lakṣaṇasampad iti,) the idea of performing wonders acquires quite a new signification spiritually. In the *Kevalldha Sutta*, three wonders are mentioned as having been understood and realised by the Buddha: the mystic wonder, the wonder of education, and the wonder of manifestation. The possessor of the mystic wonder can work the following logical and physical impossibilities: "From being one he becomes multiform, from being multiform he becomes one: from being visible he becomes invisible: he passes without hindrance to the further side of a wall or a battlement or a mountain, as if through air: he penetrates up and down through solid ground as if through water: he walks on water without dividing it, as if on solid ground: he travels cross-legged through the sky like the birds on wing: he touches and feels with the hand even the moon and sun, beings of mystic power and potency they be: he reaches even in the body up to the heaven of Brahmā." Shall we understand this literally and intellectually? Cannot we interpret it in the spirit of the Prajñā-pāramitā idealism? Why? Taccittam yacittam acittam. (Thought is called thought because it is no-thought.)

moment will completely lose their value and no more be asked in the way you do. Hence no need of my answering your questions.

This dialogue between the Buddha and Mahāli well illustrates the relation between enlightenment and the problem of the soul. There is no need of wondering why the Buddha did not definitely solve the ever-recurring question instead of ignoring it in the manner as he did and talking about something apparently in no connection with the point at issue. This is one of the instances by which we must try to see into the meaning of Ignorance.

III

One of the reasons, however, why the Buddha left some metaphysical questions unanswered or indeterminate (*avyākata*) was due to the fact that Buddhism is a practical system of spiritual discipline and not a metaphysical discourse. The Buddha naturally had his theory of cognition, but this was secondary inasmuch as the chief aim of Buddhist life was to attain enlightenment from which spiritual freedom ensues. Enlightenment vanquishes Ignorance lying at the root of birth-and-death and laying fetters of every description, intellectual as well as affective. And this vanquishing of Ignorance cannot be achieved except by the exercise of one's will-power; all the other attempts, especially merely intellectual, are utterly futile. Hence the Buddha's conclusion: "These questions* are not calculated to profit, they are not concerned with the Dharma, they do not redound to the elements of right conduct, nor to detachment, nor to purification from lusts, nor to quietude, nor to tranquillisation of heart, nor to real knowledge, nor to the insight of the higher stages of the Path, nor to Nirvana. Therefore is it that I express no opinion upon them." What the Buddha on the other hand expounded was: "What pain

* The questions are: Is the world eternal? Is the world not eternal? Is the world finite? Is the world infinite? *Potthapāla-Sutta*.

is, what the origin of pain is, what the cessation of pain is, and the method by which one may reach the cessation of pain." For these are all practical matters to be not only fully understood and realised but actively mastered by any one who really desires to accomplish the great deed of emancipation.

That the Buddha was very much against mere knowledge and most emphatically insisted on actually seeing and personally experiencing the Dharma, face to face, is in evidence everywhere in the Agamas as well as the Mahayana texts. This has been indeed the strongest point in the teaching of Buddhism. When a Brahman philosopher was referring to his knowledge of the Three Vedas and a union with that which he has not seen, the Buddha ridiculed him in one of his strong phrases: "So you say that the Brahmans are not able to point the way to union with that which they have seen, and you further say that neither any one of them, nor of their pupils, nor of their predecessors even to the seventh generation has ever seen Brahma. And you further say that even the Rishis of old, whose words they hold in such deep respect, did not pretend to know, or to have seen where, or whence, or whither Brahma is. Yet these Brahmans versed in the Three Vedas say, forsooth, that they can point out the way to union with that which they know not, neither have seen They are like a string of blind men clinging one to the other, neither can the foremost see, nor can the middle one see, nor can the hindmost see. The talk of those Brahmans versed in the Three Vedas is but blind talk: the first sees not, the middle one sees not, nor can the last see."

Enlightenment or the dispelling of Ignorance which is the ideal of the Buddhist life, we can see now most clearly, is not an act of the intellect, but the transforming or remodelling of one's whole being through the exercise of the most fundamental faculty innate in every one of us. Mere understanding has something foreign in it and does not seem to come so intimately into life. If enlightenment had really such a tremendous effect

on our spiritual outlook as we read in the Sutras, it could not be the outcome of just getting acquainted with the doctrine of Causation. Enlightenment is the work of Paññā which is born of the will when it wants to see itself and to be in itself. Hence the Buddha's emphasis on the importance of personal experience; hence his insistence on meditation in solitude as the means of leading to the experience. Meditation, through which the will endeavours to transcend the condition it has put on itself in the awakening of consciousness, is therefore by no means the simple act of cogitating on the theory of Origination or Causation, which forever moves in a circle starting from Ignorance and ending in Ignorance. This is the one thing that is most needed in Buddhism. All the other metaphysical problems involve us in a tangled skein, in a matted mass of thread.

Ignorance is thus not to be got rid of by metaphysical means but by the struggle of the will. When this is done, we are also freed from the notion of an ego-entity which is the product or rather the basis of Ignorance, on which it depends and thrives. The ego is the dark spot where the rays of the intellect fail to penetrate, it is the last hiding lair of Ignorance, where the latter serenely keeps itself from the light. When this lair is laid bare and turned inside out, Ignorance vanishes like frost in the sun. In fact, these two are one and the same thing, Ignorance and the idea of ego. We are apt to think that when Ignorance is driven out and the ego loses its hold on us, we have nothing to lean against and are left to the fate of a dead leaf blown away hither and thither as the wind listeth. But this is not so; for enlightenment is not a negative idea meaning simply the absence of Ignorance. Indeed, Ignorance is the negation of enlightenment and not the reverse. Enlightenment is affirmation in the truest sense of the word, and therefore it was stated by the Buddha that he who sees the Dharma sees the Buddha and he who sees the Buddha

sees the Dharma, and again that he who wants to see the Buddha ought not to seek him in form, nor in voice, etc. When Ignorance ruled supreme, the ego was conceived to be a positive idea, and its denial was nihilistic. It was quite natural for Ignorance to uphold the ego where it found its original home. But with the realisation of Enlightenment, the whole affair changes its aspect, and the order instituted by Ignorance is reversed from top to bottom. What was negative is now positive, and what was positive now negative. Buddhist scholars ought not to forget this revaluation of ideas that comes along with enlightenment. Since Buddhism asserts enlightenment to be the ultimate fact of Buddhist life, there is in it nothing negativistic, nothing pessimistic.

IV

Ignorance is departure from home and enlightenment is returning. While wandering we lead a life full of pain and suffering and the world wherein we find ourselves is not a very desirable habitat. This is however put a stop to by enlightenment as thus we are enabled once more to get settled at home where reign freedom and peace. The will negates itself in its attempt to get an insight into its own life, and dualism follows. Consciousness cannot transcend its own principle. The will struggles and grows despondent over its work. Why? This is a mystery deeply inherent in the will. Why did the Heavenly Father have to send his only child to redeem the creation which was his own handwork and yet went further astray from its home? Why had Christ to be so dejected over the destiny of the erring children of God? This is an eternal mystery, and no relative understanding is made to grapple with these questions. But the very fact that such questions are raised and constantly threaten one's spiritual peace shows that they are not idle metaphysical problems to be solved by professional philosophers, but that they are addressed directly to one's inmost soul who must struggle and make effort to subdue them

by a higher and deeper power native to itself—far higher and deeper than mere dialectic of cognition.

The story of the prodigal son* is such a favourite theme both for Buddhists and Christians, and in this do we not discover something eternally true, though tragic and unfathomable, which lies so deep in every human heart? Whatever this may be, the will finally succeeds in recognising itself, in getting back in its own original abode. The sense of peace one finds in enlightenment is indeed that of a wanderer getting safely home. The wandering seems to have altogether been unnecessary from the logical point of view. What is the use of losing oneself if one has to find oneself again? What boots it after all—this going over from one to ten and from ten to one? Mathematically, all this is nonsensical. But the spiritual mystery is that returning is not merely counting backwards so many figures that were counted before in a reverse way. There is an immense difference here between physics and psychology. After returning one is no longer the same person as before. The will, back from his excursion through time-consciousness, is God himself.

In the *Vajrasamādhi Sutra*, the Bodhisattva Apratisthita (無住菩薩) asks the Buddha why the father was so unkind as not to recall his wandering son before fifty years expired, to which the Buddha answers, "Fifty years is not to be understood as indicating time-relation here; it means the awakening of a thought." As I would interpret, this means the awakening of consciousness—a split in the will, which now, besides being actor, is knower. The knower, however, gradually grows to be the spectator and critic, and even aspires to be the director and ruler. With this arises the tragedy of life, which the Buddha makes the basis of the Fourfold Noble Truth. That pain (*duḥkha*) is life itself as it is lived by most of us, is the plain, undisguised statement of facts. This all comes from

* See the *Saddharma-piṇḍarīka Sutra*, chapter 4, and the *Vajrasamādhi Sutra*, chapter 4, (Chinese translation, 金剛三昧經).

Ignorance, from our consciousness not being fully enlightened as to its nature, mission, and function in relation to the will. Consciousness must first be reduced to the will when it begins to work out its "original vows" (*pūrvapranidhāna*) in obedience to its true master. "The awakening of a thought" marks the beginning of Ignorance and is its condition. When this is vanquished, "a thought" is reduced to the will, which is enlightenment. Enlightenment is therefore returning.

In this respect Christianity is more symbolic than Buddhism. The story of Creation, the Fall from the Garden of Eden, God's sending Christ to compensate for the ancestral sins, his Crucifixion, and Resurrection—they are all symbolic. To be more explicit, Creation is the awakening of consciousness, or the "awakening of a thought"; the Fall is consciousness going astray from the original path; God's idea of sending his own son among us is the desire of the will to see itself through its own offspring, consciousness; Crucifixion is transcending the dualism of acting and knowing, which comes from the awakening of the intellect; and finally Resurrection means the will's triumph over the intellect, in other words, the will seeing itself in and through consciousness. After Resurrection the will is no more blind striving, nor is the intellect mere observing the dancer dance. In real Buddhist life these two are not separated, seeing and acting, they are synthesised in one whole spiritual life, and this synthesis is called by Buddhists Enlightenment, the dispelling of Ignorance, the loosening of the Fetters, the wiping-off of the Defilements, etc. Buddhism is thus free from the historical symbolism of Christianity; transcending the category of time, Buddhism attempts to achieve salvation in one act of the will; for returning effaces all the traces of time.

The Buddha himself gave utterance to the feeling of return when his eye first opened to the Dharma unheard of before at the realisation of Enlightenment. He said: "I am like a

wanderer who, after going astray in a desolate wilderness, finally discovers an old highway, an old track beaten by his predecessors, and who finds, as he goes along the road, the villages, palaces, gardens, woods, lotus-ponds, walls, and many other things where his predecessors used to have their dwellings."* Superficially, this feeling of returning to an old familiar abode seems to contradict the statement made concerning "an insight to things never before presented to one's mind"; but the contradiction is logical and not spiritual. As long as the Buddha was going over the Chain of Origination from the epistemological point of view, that is, as long as he attempted to get back to his native will through the channel of empirical consciousness, he could not accomplish his end. It was only when he broke through the wall of Ignorance by the sheer force of his will that he could tread the ancient path. The path was altogether unrecognisable by his intelligent eye which was one of the best of the kind; even the Buddha could not ignore the law governing its usage; the Chain was not to be cut asunder by merely reckoning its links of cause and effect backward and forward. Knowledge, that is, Ignorance drove Adam from the Garden of Eden to the world of pain and patience (*sahaloka*), but it was not knowledge that would reconcile him to his Father, it was the Will dispelling Ignorance and ushering Enlightenment.

The sense of return or that of recognising old acquaintances one experiences at the time of enlightenment is a familiar fact to the students of Zen Buddhism. To cite one instance, Chih-I (智顗, 530-597) generally known by his honourary title, Chih-chê Tai-shih (智者大師), is the founder of the T'ien-tai school of Buddhist philosophy in China. He was also trained in meditation by his teacher Hui-szu (慧思, 513-577), and though not belonging to the orthodox lineage of the Zen masters, he is reckoned as one. When he came to the master, he was set to exercise himself in a Samadhi known as 'Fa-hua San-

* 雜阿含經, 辰二, 六十五丁

mei" (法華三昧, *saddharma-puṇḍarīka-samādhi*). While exercising himself in it, he came across a certain passage in the Sutra, and his mind was opened, and at once realised the statement referred to by his master. It was this, that he with the master personally attended the Buddha's congregation at the Vulture Peak where the Buddha discoursed on the Sutra. Then said the master, "If not for you no one could see the truth; and if not for me no one could testify it." It is often remarked by Zen masters that the holy congregation at the Vulture Peak is still in session. This however ought not to be confounded with the remembering of the past which is one of the miraculous gifts of the Buddhist saints. It has nothing to do with such memory, for in enlightenment there are more things than are implied in mere time-relations. The sense of return to something thoroughly familiar, really means the Will getting settled once more in its old abode, after many a venture-some wandering, with an immense treasure of experience, and full of wisdom that will light up its unending career.

V

It may not be altogether out of place here to make a few remarks concerning the popular view which identifies the philosophy of Schopenhauer with Buddhism. According to this view, the Buddha is supposed to have taught the negation of the will to live, which was insisted upon by the German pessimist, but nothing is further from the correct understanding of Buddhism than this negativism. The Buddha does not consider the will blind, irrational, and therefore to be denied; what he really denies is the notion of ego-entirety due to Ignorance, from which notion comes craving, attachment to things impermanent, and giving away to the egotistic impulses. The object the Buddha always has in view and never forgets to set forth whenever he thinks opportune, is the enlightenment of the will and not its negation. His teaching is based upon affirmative propositions. The reason why he does not countenance life as it is lived by

most of us is because it is the product of Ignorance and egoism, which never fail to throw us into the abyss of pain and misery. The Buddha pointed the way to escape this by enlightenment and not by annihilation.

The will as it is in itself is pure act, and no taint of egotism is there; this is awakened only when the intellect through its own error grows blind as to the true working of the will and falsely recognises here the principle of individuation. The Buddha thus wants an illumined will and not the negation of it. When the will is illumined, and thereby when the intellect is properly directed to follow its original course, we are liberated from the fetters which are put upon us by a wrong understanding, and purified of the defilements which ooze from the will not being correctly interpreted. Enlightenment and emancipation are the two central ideas of Buddhism.

The argument *Aśvaghosha* puts into the mouth of the Buddha against *Arada* (or *Ālāra Kālāma*), the *Saṃkhya* philosopher, is illuminating in this respect. When *Arada* told the Buddha to liberate the soul from the body as when the bird flies from the cage or the reed's stalk is loosened from its sheath, which will result in the abandonment of egoism, the Buddha reasons in the following way: "As long as the soul continues there is no abandonment of egoism. The soul does not become free from qualities as long as it is not released from number and the rest; therefore, as long as there is no freedom from qualities, there is no liberation declared for it. There is no real separation of the qualities and their subject; for fire cannot be conceived apart from its form and heat. Before the body there will be nothing embodied, so before the qualities there will be no subject; how, if it was originally free, could the soul ever become bound? The body-knower (the soul) which is unembodied, must be either knowing or unknowing; if it is knowing, there must be some object to be known, and if there is this object, it is not liberated. Or if the soul be declared to be unknowing, then what use to you

is this imagined soul? Even without such a soul, the existence of the absence of knowledge is notorious as, for instance, in a log of wood or a wall. And since each successive abandonment is held to be still accompanied by qualities, I maintain that the absolute attainment of our end can only be found in the abandonment of everything.”*

As long as the dualistic conception is maintained in regard to the liberation of the soul, there will be no real freedom as is truly declared by the Buddha. “The abandonment of everything” means the transcending of the dualism of soul and body, of subject and object, of that which knows and that which is known, of “it is” and “it is not”, of soul and soul-lessness; and this transcending is not attained by merely negating the soul or the will, but by throwing light upon its nature, by realising it as it is in itself. This is the act of the will. An intellectual contemplation which is advocated by the Samkhya philosophers does not lead one to spiritual freedom, but to the realm of passivity which is their “realm of nothingness.” Buddhism teaches freedom and not annihilation, it advocates spiritual discipline and not mental torpor or emptiness. There must be a certain turning away in one’s ordinary course of life, there must be a certain opening up of a new vista in one’s spiritual outlook if one wants to be the true follower of the Buddha. His aversion to asceticism and nihilism as well as to hedonism becomes intelligible when seen in this light.

The Majjhima-Nikaya’s account of the Buddha’s interview with the Samkhya thinkers somewhat differs from the Mahayana poet’s, but in a way gives a better support to my argument as regards the Buddha’s Enlightenment. The reason why he was not satisfied with the teaching and discipline of Ālāra Kālāma and Uddaka is stated to be this: “This doctrine does not lead to turning away, to dispassion, to cessation, to quietude, to perfect penetration, to supreme awakening, to

* *Buddhacarita*, translated by E. E. Cowell, pp. 131-132.

Nirvana, but only to attainment to the Realm of Nothingness." What did then the Buddha understand by Nirvana which literally means annihilation or cessation, but which is grouped here with such terms as awakening, turning away (that is, revaluation), and penetration, and contrasted to nothingness? There is no doubt, as far as we can judge from these qualifications, that Nirvana is a positive conception pointing to a certain determinable experience. When he came up to the bank of the Nairanjana and took his seat of soft grass on a shady, peaceful spot, he made up his mind not to leave the place until he realised in himself what he had been after ever since his wandering away from home. According to the *Lalita-Vistara*,* he at that moment made this vow (*pranidhāna*):

"Let my body be dried up on this seat,
 Let my skin and bones and flesh be destroyed:
 So long as Bodhi is not attained, so hard to attain for many a
 kalpa,
 My body and thought will not be removed from this seat."

Thus resolved, the Buddha finally came to realise Supreme Enlightenment for which he had belaboured for ever so many lives. How does this vary from his former attainments under Uddaka and Alāra Kālāma? Let him express himself:

"Then, disciples, myself subject to birth, but perceiving the wretchedness of things subject to birth and seeking after the incomparable security of Nirvana which is birthless, to that incomparable security I attained, even to Nirvana which is birthless.

"Myself subject to growth and decay, but perceiving the wretchedness of things subject to growth and decay and seeking after the incomparable security of Nirvana which is free from growth and decay, to that incomparable security I attained, even to Nirvana which is free from growth and decay.

"Myself subject to disease, but perceiving the wretchedness

* Lefmann's edition, p. 289.

of things subject to disease and seeking after the incomparable security of Nirvana which is free from disease, to that incomparable security I attained, even to Nirvana which is free from disease.

"Myself subject to death, but perceiving the wretchedness of things subject to death and seeking after the incomparable security of Nirvana which is deathless, to that incomparable security I attained, even to Nirvana which is deathless.

"Myself subject to sorrow, but perceiving the wretchedness of things subject to sorrow and seeking after the incomparable security of Nirvana which is sorrowless, to that incomparable security I attained, even to Nirvana which is sorrowless.

"Myself subject to stain, but perceiving the wretchedness of things subject to stain and seeking the incomparable security of Nirvana which is stainless, to that incomparable security I attained, even to Nirvana which is stainless.

"Then I saw and knew: 'Assured am I of deliverance; this is my final birth; never more shall I return to this life!'"*

When Nirvana is qualified as birthless, deathless, stainless, sorrowless, and free from growth and decay and disease, it looks negativistic enough. But if there was nothing affirmed even in these negations, the Buddha could not rest in "the incomparable security" (*anuttaram yoggakkhamam*) of Nirvana and been assured of final emancipation. What thus the Buddha denied, we can see, was Ignorance as to the true cause of birth and death, and this Ignorance was dispelled by the supreme effort of the will and not by mere dialectic reasoning and contemplation. The will was asserted and the intellect was awakened to its true significance. All the desires, feelings, thoughts, and strivings thus illuminated cease to be egotistic and are no more the cause of defilements and fetters and many other hindrances, of which so many are referred to in all Buddhist literature, Mahayana and Hinayana. In this

* *Ariyapariyesana-sutta*, Majjhima-Nikāya, XXVI, p. 167.

sense the Baddha is Conqueror, not an empty conqueror over nothingness, but the conqueror of confusion, darkness, and Ignorance.

DAISETZ TEITARO SUZUKI

THE DOCTRINE OF THE TENDAI SECT**

INTRODUCTORY

The Five Periods.

SEVERAL methods of classifying the teaching of Buddha are given by different sects. The Sanron sect (三論宗) has two divisions, one for Hearers (*Srāvaka*) and the other for *Pratyeka-Buddhas*. The Hosso sect (法相宗) has three divisions. The Kegon sect (華嚴宗) had five kinds of teaching and ten sects. In order to make Buddha's teaching clear, the Tendai sect (天台宗) divides his life into five periods, corresponding more or less clearly to the five grades of teaching in the Kegon sect. These are called the five periods (五時), and sometimes the five tastes (五味).** These five periods are all distinct, and are intended to lead the ignorant step by step into Buddhahood. They are not merely a description of his various hearers; but they are supposed to reveal the actual course of his life and of his methods of work. That they are true to fact may well be open to doubt; but for the present

* The writer has spent regular time for years with competent Japanese teachers pouring over Japanese religious books. These efforts have been supplemented by reliable translations. The books of Dr. Sensho Murakami and Dr. Ean Maeda first made Buddhism interesting. These scholars impressed him as being liberal, open-minded, and honest. The writer is greatly indebted to these men. In the study of Tendai *An Outline of The Tendai Sect* (天台宗綱要) by Dr. Maeda was very helpful. This was supplemented by other outlines.

** Tendai Daishi, after thinking over the five teachings of the Kegon sutra (華嚴經), and the five tastes of the Nehan sutra (涅槃經), probably divided Buddha's life into these five periods, basing his conclusions on some more or less obscure remarks of the Hokke sutra (法華經), which represents that several disciples, having passed through four previous periods, finally rejoiced in the perfect teaching of the Hokke sutra. From what Dr. Maeda says, it seems clear that these five periods were not worked out until some centuries after the death of Buddha.

we will waive this question, in order to understand exactly what is meant by these periods and how they came to be mentioned.

The twenty-one days* after Sakyamuni's enlightenment under the Bodhi tree, was the first period, during which time he thought upon and expounded the Kegon sutra which was so deep that only the wise could understand. It is explained that he wished to test the ability of the people to grasp his doctrine. But only the Bodhisattva understood him, the common people seeing him thought he was merely engrossed in meditation.** Seeing that they did not understand him, he devised the Hinayana doctrine in order to lead them up to Buddhahood. Thus, Kegon has various teachings both shallow and deep, and as a consequence its doctrines are classified as separate doctrine. However this is only a means to an end, and the real teaching of Kegon is regarded as perfect teaching, since it describes "The heart, Buddha, and all living things as having the same nature."***

* As to the length of the periods there has been considerable useless discussion. One class of scholars hold that the Kegon (華嚴) period lasted for twenty-one days, the Agon (阿含) period for twelve years, the Hodo (方等) period for sixteen years, the Hannya (般若) period for fourteen years, and the Hokke (法華) period for eight years. Others maintain the same total number of years for the third and fourth periods; but they divide them differently giving only eight years to the Hodo period and twenty-two to the Hannya. Still another class of scholars are opposed to fixing any definite length to any of the periods. This latter class regards the periods as being rather a classification of the people in different stages of development. The Tendai sect, however, especially emphasises the five periods in Buddha's fifty years of teaching.

** Buddhist scholars have disputed over the nature of Sakyamuni's body during this trance. He is described as possessing as many forms as "the dust from the ten heavens." Others claim that a Buddha in this world could not possess more than thirty-two forms, and one heretic claims that it depended on the people's ability to see and that the Bodhisattva could see more than ordinary men.

*** In the Kegon (Avatamsaka) period Sakyamuni spoke of enlightenment to people of high ideas, not to ordinary people who could not grasp these most profound things of Buddhism. While Tendai speaks of the same things, it directs its attention to the unenlightened with the purpose of lifting them upward. So although both Kegon and Tendai are perfect teachings they differ very greatly.

During the Agon* or second period Sakyamuni taught a simple doctrine at Mrigadāva (Deer Park), and making this a centre travelled through sixteen great provinces evangelising the people. During this period he taught the Hinayana doctrine as found in the three kinds of sacred writing known as Sūtras, Śāstras, and Vinaya (discipline).

During the Hodo or third period, Sakyamuni endeavoured to lead the enlightened of Hinayana Buddhism into a greater form of knowledge. He compared the Hinayana and Mahayana doctrines, and endeavoured by various methods to remove the self-satisfaction of weak believers of the former doctrine. Yuima (維摩 Vimalakīrti), a Mahayana believer, once pretended to be sick; Sakyamuni asked his Hinayana disciples to visit him, but they refused to do so, because they had been defeated in debate by the Mahayana scholar.

In the Hannya** or fourth period, he showed the unity underlying Hinayana and Mahayana doctrines. Although men differed, their teaching cannot be separated into the lesser teaching of Hinayana, as opposed to the greater Mahayana doctrine. The disciples were led to overcome the mistake of Hinayana, by being taught the emptiness of all things, including the five combinations (五蘊, *skandha*) which constitute the self, the six senses, and their six organs. They also received the Mahayana doctrine, although they did not yet understand it, except as a means of helping men.

In the Hokke-Nehan,* or fifth period, the perfect teaching of the Tendai sect was given.

* In this Agon (Agama) period ancient Buddhist scholars placed a smaller division of teaching called the teaching about heaven and men, which aimed not so much at leading men into Buddhahood as into a moral life. The Tendai scholars consider this a separate period because Sakyamuni's mission was distinctly religious.

** This Hannya period receives its name from the Hannya sutra.

* The name of the period is received from the two sutras upon which the teaching is based; The Hokke (*Saddharma-Pundarika*) and the Nehan (*Mahā-parinirvāna*) sutras.

The Buddhist Prodigal Son Story.

These five periods are variously illustrated but one illustration resembles the story of the prodigal son. A certain youth fled into a far country, where he was forced by poverty to go here and there seeking a livelihood. Finally he returned to his own country to seek the shelter of his father's house. During his absence his father had become very wealthy, and had moved into a rich palace, where many retainers and servants waited upon him.*

As the boy approached the palace of his father the latter was thinking of his long-lost son and was lamenting that in his old age he had none to share his fortune. "How pleasant it would be to give my wealth to my son," he thought. While he was thus musing, the boy was looking through the gate and saw his father sitting in a magnificent chair with his feet on an elegant foot stool, and surrounded by other brahmans, retainers and servants. "This is probably a great prince or some other man of high rank," thought the boy. "This is no place for me; I must not linger here lest I be forced to do some kind of labour." So he started on again.

But his father recognized him at first sight, and rejoiced greatly that the boy had returned and would be able to share his great wealth. He immediately sent messengers to bring him in. When the boy saw them hurrying after him, he was so frightened and astonished that he thought they were going to take his life. He cried out, "I have done nothing worthy of arrest," and fell fainting on the ground. His father was now alarmed. Ordering the messengers to leave, he himself sprinkled his son with cold water to revive him, but seeing how the boy had fallen and how unfit he was to enter into his father's exalted position, the father did not reveal his identity.

This part of the story illustrates the Kagon period. The

* See *The Saddharma-piṇḍarīka Sūtra*, (妙法蓮華經) the "Sacred Books of the East," Vol. XXI, pages 99-117.

father's attitude illustrates Buddha's feeling toward the masses, and the boy's attitude reveals the condition of the poor ignorant ones who do not understand Buddha's heart of mercy. When Buddha explained the Mahayana doctrine, men did not really understand it, and as a result were in as helpless a condition as this poor prodigal. The father did not reveal his identity, but told the servant to tell the poor man that he was free to go wherever he wished. Astonished and delighted the poor man wandered off to the poor quarter of the city, seeking food and shelter.

Then the father began to think. "What shall I do to save my own son?" He sent two thin miserable-looking men to tell him there was a great opportunity for him to earn money, and to lead him to the palace. The boy came, and worked for wages in his father's house. The father pitied his boy, dressed in rags, and went to him and promised to increase his wages, and give him his heart's desire. He also urged him to feel at ease, and to look upon him as a father. He thanked him for his valuable services, commending him for his honesty and purity.

The son's state represents a man's condition in the second period, in which he is taught the Hinayana doctrine. After this he called him son, and the boy began to feel more at home, going about the house freely, though he continued to live in the straw hut in the village. He has lost his fear and has acquired more or less faith in himself, and goes freely through the house. But he continued to live in a separate house and at a distance, and still regards himself as unfit to live in his father's home. This represents the third period in which a man has some faith in Mahayana doctrine which he adores as beautiful, though he does not yet feel it possible for him to attain it. In this way just as the boy does not feel himself worthy to become a member of his father's house, so men feel unworthy to enter the state of spiritual life which Buddha in his mercy has prepared for them.

Then the rich man became very ill, and seemed likely to die, so he called his son, and entrusted all his vast estate to him, saying, "I am sick and wish to bestow my riches on some one who will take charge of it; please accept it, for I know you will look after it just as I have done." While the poor man took complete charge, he did not feel it was his own, and did not use any of it for himself, but continued to live in his straw hut, as poor as ever he had been. This represents the fourth period, in which one may know the way of the Bodhisattva and be almost a Buddha, but not yet perfectly enlightened.

Shortly after this the father knowing he was about to die and perceiving a great change in the boy's heart, determined to present him to a gathering of relatives as his own long-lost son. To them and to the high government officials he said, "Gentlemen, this is my own son, who disappeared fifty years ago. I therefore leave all my estate, public and private, to him." The straw hut was abandoned and the son came to live in his own luxurious home. This represents the fifth period of Buddha's teaching in which believers fully grasp the deep meaning of Buddhahood and are able to understand the Tathagata who says to them, "You are my sons."

There is another illustration of the meaning of the five periods. Just as the sun rises over the world, first glorifying the highest mountain peaks, then the highest hills, then the foot hills, and finally flooding the plain with light, so the limitless wisdom of the Tathagata sends forth the light of unlimited, unobstructed wisdom upon the Bodhisattvas, the Pratyeka-Buddhas, the Hearers, upon all those who carry with them the merit of a previously good character, and finally upon all classes and conditions of men good and bad alike.

The fifth period received its name from the Hokke and Nehan sutras. At Ryōjusen or the Vulture's Peak (靈鷲山), Sakyamuni taught the first ten volumes of the Hokke sutra, then at Kokuyō (虛空會) he gave eleven more volumes, and again

at Ryōjusen (Vulture's Peak) he completed it. This was the complete teaching by which any one in the ten worlds might become a Buddha. Shortly before his death he repeated this teaching in little different form, for the benefit of those who did not know his doctrine. In the Nehan sutra he taught that the nature of Buddha is in everyone. The Hokke sutra is called the teaching of one way, the Nehan sutra is called the teaching of Buddha's nature. The teaching in these two sutras are really the same, and because of this they give their names to the Hokke-Nehan period.

In the Hokke sutra we are told that Buddha taught for nearly forty years before he began to teach the one way (*ekayāna*) into which he wished to lead his disciples. His object was to destroy the teaching about the fleeting nature of things and to reveal the permanence of truth.

The truth is unchangeable and eternal. His teaching was divided into three vehicles, merely as a temporary expedient to help men who could not understand the one all-embracing Buddha-vehicle. The Hokke sutra illustrates this by a parable of a burning house, in which there were many little boys playing. A man seeing the flames was able to escape, but the little boys continued to play and amuse themselves. Even when scorched by the flames they did not know enough to escape. They heeded no warning or command, so the man said to them, "Outside there is a bullock cart, a goat cart and a deer cart which are very pretty. Come and get them." Thereupon they dropped everything and ran out. They received only the first representing the One-Buddha vehicle well made and decorated tastefully. Did that man tell a falsehood, because he have them the greatest vehicle only? No, the end justified the means; for that one was far better than the inferior carts which had been promised. In this way the Tathagata who is the father of all beings bestows the bliss of Buddha-knowledge. But in order to teach the one way of Buddha, he employed many ways. The lower classes of people thought there were

three ways; to their unenlightened hearts each way seemed distinct. But Buddha taught only one way and that way was open to all.

In the early part of the Hokke sutra, men are taught directly about reality; but in the later parts illustrations are used for the ignorant; examples are given of men becoming enlightened through the biographies of the various Buddhas. These three methods are called the three circles of teaching.

The teaching of the Tendai sect, in so far as it varies in different ages, is relative, but in so far as it is the truth, it is absolute. In the last period alone, absolute truth in all its purity is taught. It differs in many respects from popular conceptions which are as ripples on the ocean of Buddha's wisdom.

The Eight Teachings.

Tendai presents the various doctrines of Buddhism to men of different ability in what are called "The Eight Teachings" (八教), four of which represent four methods of presenting the truth, and four of which represent four evolving doctrines which are related to the four methods as drugs to a medicinal tablet.

The four methods are designated by four significant titles: sudden (頓), gradual (漸), openly unfixed (顯不定) teaching, and secretly unfixed (秘密不定) teaching. The first method was used with men of ability who could immediately grasp the truth. The second method was adopted in order to lead men of mediocre ability gradually up from Hinayana to the richer enlightenment of Mahayana. In the third and fourth methods the language used had a different significance for each individual hearer. When Buddha revealed this fact to the people he used the third method and his teaching was openly-unfixed in its meaning. When he did not reveal this fact he employed the fourth method and his teaching was secretly-unfixed in its meaning.

The four evolving doctrines resemble the classifications in the first four teachings of the Kegon sect. The first is called the teaching of the three stores (三藏教), discipline (*vinaya*), śāstras and sūtras. This is the teaching of the Kusha (俱舍) and other Hinayana sects. In Tendai this doctrine is a device intended to lead ignorant and illiterate believers to a position where they can grasp the next higher teaching. In other words this doctrine is a preparation for Mahayana teaching.

The second grade of teaching is called literally "Passing-through teaching (通教)", because it forms the connection between Hinayana doctrine which precedes it, and the higher forms of Buddhism which follow it. The former grades led men to believe in the existence of things, but through this second teaching the lower grades of Bodhisattva, disciples who correspond to the Hearers and Pratyeka-Buddhas of Hinayana Buddhism, are enabled to understand the doctrine of the vanity of things. In other words, they come to realise that things are mere phenomena. According to this doctrine, the material universe is empty appearance resembling a large mirage. When we clap our hands we cannot discover the noise by searching for it, it is empty noise, but we hear it, and it is real as a dream is real; so the universe exists only as in a dream. In this way the doctrine aims at showing the vanity and emptiness of the world, in order to lead the believer into a higher conception of truth. It is called the theoretical teaching of the three worlds, and is intended to separate man from the illusion of the three worlds, and from the bondage of transmigration. It does this great work of deliverance by the use of precepts, by meditation and the attainment of wisdom.

The third teaching is called separate doctrine (別教). It was not taught to Hearers and Pratyeka-Buddhas, and in this way it is "separate" from what precedes it. It is also separate from the perfect teaching in that it makes a complete separation between reality and phenomena. In the perfect teaching (圓教) the ideal is the real.

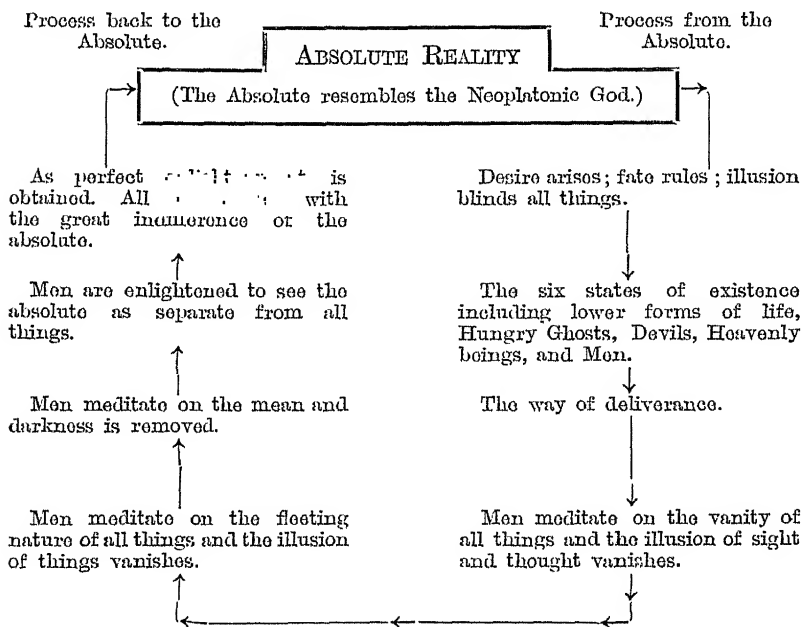
The separate doctrine teaches about practice above the three worlds. The first doctrine is practice within the three worlds, and the second doctrine is theoretical teaching within the three worlds. The third doctrine rises not merely out of the illusion of the three worlds with their birth and death, but above the illusion which is above the three worlds. It rises above all origin, change, birth, decay, and darkness into the higher enlightenment which is called great Nirvana. But since it regards Absolute Reality as separated from all things, it is not yet the true teaching and is called temporary doctrine.

In the meditation of this grade the believer thinks first of the vanity of things, secondly, of the fleeting nature of things, and finally of "The Middle Path" (中道). In this way the three kinds of illusion are separately and successively wiped out. These are the illusion of sight and thought, the illusion of things as numberless as sand, and the illusion of darkness which prevents men from seeing The Middle Path. This grade teaches the middle way, yet it regards the teaching of the fleeting nature of things, and that of the vanity of things as separate from men. Each possesses a distinct kind of illusion. There must be three methods of destroying these illusions, and so they adopt three kinds of meditation; by meditating on the world as if it were empty, they wipe out the illusion of sight and thought and enter the enlightenment of Hearers and Pratyeka-Buddha; by meditating on the mere appearance of all things, they wipe out the illusion of things and enter the enlightenment of the Bodhisattva; by meditating on their ignorance of the fact that all things come from one essence, they gradually wipe out the illusion of darkness and enter the enlightenment of Buddha.*

* There are fifty-two grades in the process of enlightenment. During the first seventeen stages, believers practice meditation on vanity, and are freed from the illusion of sight and thought; from the twentieth to the thirtieth stage, they practise the second form of meditation; and from the thirtieth stage, the third form of meditation. Having been freed from the first two kinds of illusion, they come by degrees, to see that all things are in the absolute; and from the forty-first stage on, they become like those in the perfect stage, called the perfect enlightenment in the separate teaching grade.

After this, advance toward Buddhahood is the same as in the highest grade. The last twelve stages are said to be "teaching without men" which shows the arbitrary nature of these divisions. Finally the believers, strengthened by the merits of many good deeds and seated under the Bodhi tree enter enlightenment which is as vast and beautiful as a lotus-flower. Here they represent the glorious second body of Buddha, possessing great freedom and power like the gods, with ability to visit all worlds and preach to and teach the people. The world and the absolute are no longer separate. At this time the three bodies of Buddha are revealed together and the absolute is seen to be in all things. The dividing lines are lost and all existence melts into one absolute reality.

The world degenerates into illusion and darkness and its redemption from the same may be described by the following schedule as understood by the separate teaching grade.



MAIN TEACHING

Tendai Cosmology: Absolute Idealism

The theoretical side of Tendai is the perfected doctrine of The Great Middle Path, which has been introduced in the Sanron sect, and which has been used to describe the essential truth of all things in an absolute sense. It differs from The Middle Path of "*The Separate Teaching*" which is separate from the world of things. The Middle Path or Absolute, of Tendai includes all things in the ten worlds; all nature, power, cause and effect; Absolute Reality is the source of all form and activity and is engaged in nourishing all things. It is compared to a great rain-cloud which covers the wide universe and supplies refreshing rain to all living beings, thus promoting the well-being of everything. It is as the rays of the sun descending upon all men without distinction, and impartially leading all men. This universal eight of reality actively creates all form, and yet in a mysterious way contains the many in itself.

In this one reality all things melt into one without obstruction. It is a pantheistic form of idealism not unlike the absolute of Hegel. According to Tendai doctrine, things and reason are two sides of One Reality. In so far as a thing is governed by the law of causation and passes into its true form, it is called thing; but in so far as it is not separated from Reality, it is called "Reason." The former grade taught that things had a separate existence; but this perfect teaching says that reality is without distinction. In rather paradoxical language they say that human passion is enlightenment and birth and death are Nirvana. In this way all distinction or separation is destroyed; all things are identical in nature. When the universe is looked at from the standpoint of the absolute, it is called phenomena perfected by reality, but when looked at from the standpoint of the relative, it is called phenomena produced by things. For example, here is a pine tree. When we think

of it as coming from the absolute, we think of it as a pine tree perfected by reality. But the tree as it stands is a fact; it is therefore called a pine produced by things. "The ancients said, Reality (literally, 理, Reason) is nothing but things (事), and things are nothing but Reality.* Or again, if there is distinction, then "there is distinction in both things and reality, and if there is no distinction there is none in either reality or things. The Tendai heretics opposed this, saying that distinction has to do with things but not with reality."

The relation of the cosmic system to idealism is explained by the three substances, which, though three, are regarded as one. These three realities are Buddha, the universal mind, and all things. In Kegon the mind is regarded as resembling a great cosmic artist who makes various things and combinations in the world. In the same way Buddha resembles the mind, and all phenomena are not separate and different.

In Tendai the confused mind is regarded as the source from which all things come; it is the causal mind; it dwells within phenomena, i.e., the three thousand worlds; in it all things are contained. The Tendai heretics opposed this causal mind. They described the mind as the mind of Absolute Reality (*bhūtata-thāta*, 眞如) which makes all things and Buddha. Buddha is not separate from the mind; all phenomena are included in him. The mind makes all things, possesses all things, including Buddha. This is called "mutually making and mutually including, or being made and mutually included. To be more explicit, Buddha is making and including and the mind and all things are being made and included. All things are making and including, and Buddha and the mind are being made and included. When reality is active, knowing and distinguishing things, it is the mind; when revealed as form, it is called matter; when it reveals itself in illusion, it is called things or causation, and finally when it is revealed in the work of enlightenment, it is called Buddha or effect. These are all

* Dr. Maeda, *Outline of Tendai* (天台綱要).

contained in the one absolute reality, which is equivalent to the three thousand worlds.

The effect of this conception of reality upon man's conception of good and evil may be best understood by understanding what Tendai scholars say about nature and conduct, which are two sides of reality, resembling principle and thing. The former is a power of reality, the latter is the work of reality possessed by man. A man breaks into another's house, or he gives help to a neighbour. The former conduct is evil, the latter is good. In one case he works evil and in the other good. An insect cannot do this. These are called nature's evil and nature's good. To do good or evil is not something apart from nature's good or evil. In other words conduct is nature, and evil and good are both alike reality.

Evil is not different from good. Both are included in the world. When it works in harmony with itself, it is evil. For example, to burn many houses is the work of fire. The fire which sometimes brings destruction and sometimes gain, is the same. Those who know that evil is reality (眞如, *shinnyo*) are enlightened; those who do not know this are still in illusion. Both evil and good conduct are in reality. In Buddha there is evil, while in the most depraved there is good. Dr. Maeda quotes *Kvannon Genji* (觀音玄義). "The evil of human nature is not entirely eradicated from all the Buddhas; or is the good nature eradicated from the most depraved men. The Buddhas do not do evil and they perform only good works. For example, a servant lights a fire, and cooks food; a child who lights a fire, starts a conflagration. The fire in the latter case can also cook food." Dr. Maeda concludes this discussion of evil by saying that there have been many objections raised to this doctrine of evil, but that it is the real doctrine of Buddhism.

This description of evil should not be interpreted as implying that Tendai is neglectful of the moral any more than some Hegelians are. It lays stress on perfection, and it can

scarcely be expected that they would neglect the highest moral perfection. Buddhists are expected to receive the perfect qualities of Buddha, and moral precepts and aphorisms of Buddhism enjoin on the believer purity of body, speech and thought. He is expected to accumulate the merit of good deeds of various kinds, but especially merits arising from work of charity and mercy. But in spite of all the good which is evident, a philosophy of ethics which explains away the moral is a dangerous philosophy.

The Tendai theory of life, as seen in the discussion of animate and inanimate things, is interesting. In harmony with what has already been said, all things including shape, the mind, places, and living beings, are one. Even a colour and an odour are within one reality. Even inanimate things like stones and tiles possess the nature of Buddha. The Hosso doctrine teaches that all things had the nature of Buddha, but that the nature of a Buddha, just about to be enlightened is not in everything. In Kegon teaching Reality (*Shinnyo*) is in all things, but in inanimate things there is not the nature of a Buddha about to enter Buddhahood. The Tendai sect says that in all things there is a Buddha-nature containing three causes. The first is Buddhahood in potentiality; the second, is the wisdom-nature of Buddha, which brings enlightenment; the third, is the activity of becoming a Buddha. These three are in reality one, because if the nature of Buddha exists, wisdom and conduct will naturally follow; if wisdom and conduct exist, nature must exist. In this way the Tendai doctrine of reality, differs from that of others sects, because it includes the nature of Buddha in stones, trees and men. All things both animate and inanimate things possess the three Buddha-natures, or, to speak more exactly, all things are Buddha.

But why do stones and tiles never become Buddha, if they possess this nature? Their unity with Buddha and us is so clear that our desire to enter Buddhahood and to practise religious austerities is the desire and work of stones and tiles.

That we think those inanimate things separate from us is because we do not know our origin. From the standpoint of the principle that all things are one, we are the same as these inanimate things.

The Tendai Conception of Buddha

In Tendai there are three explanations of Buddha. First, the three bodies of Buddha are regarded as one; but they are considered in two ways. (a) A distinction is made between each of them and the one body. Since the first body is the whole of reality, even if Sakyamuni appears, he is still the eternal reality. The second body is the wisdom of enlightenment, and is also at one with the first body. If one is without limit, the other is also. The third body is the outer work of revelation or enlightenment. In it is enlightenment and therefore unity with the other two bodies. This third body is revealed in several places, and teaches enlightenment in order to save man; it is Sakyamuni Buddha. In this division we have the three Buddhas distinguished yet united. (b) According to the second way of regarding these three bodies, they are supposed to mutually blend into each other. That is to say, each one of them contains the other two. This conception of Buddha is based on the teaching just outlined in regard to the three truths. The absolute Buddha corresponds to the "Middle Path", the second body to the conception of "Empty Reality", and the third body to the "Fleeting Truth." This way of looking at Buddha arose from the conviction that Sakyamuni was the highest of beings. But if there is a complete separation into three, then he is merely a fleeting manlike Buddha, and above him are the other two Buddhas. If we think of them as essentially one then Sakyamuni is one in three. This is the origin of the "blending into one theory".

The second explanation* of Buddha's personality explains

* This explanation is not peculiar to Tendai. According to Mahayana doctrine, Sakyamuni was enlightened at least three times: (1) He was eternally

Sakyamuni as the incarnation of the eternal and absolute Buddha, but this does not carry with it the idea of separation. The third explanation held by some is called the four conceptions of Buddha according to four grades of teachings. That different people grasp different conceptions of Buddha is not strange, since the teacher and teaching are so closely related. If a man grasps a different kind of teaching, he will have a different ideal of the teacher. If Buddha's personality is approached from this point of view, there are four different conceptions of Buddha's personality, corresponding to the four teachings.

Buddhism defines reality negatively as vanity, and positively as "The Middle Path." There are two kinds of vanity, transcendent vanity, which is above existence and apart from it. This is called merely vanity. The other is immanent in all existences and phenomena. This is called vanity itself. There are also two kinds of Middle Way: The one, which is transcendent and apart, is called the Mean; the other, which is immanent, says that phenomena themselves are the Mean. In these four points of view we have the different conceptions of reality as taught in the four teachings already outlined. The first teaches mere annihilation, the second is still negative, but teaches that appearance is reality. The third teaches "The Middle Way" only, and finally, the fourth teaches that all things constitute the Middle Way. Corresponding to these four teachings are four different explanations of Buddha's personality. These are employed in Tendai, because different men have different ability. With the exception of the last, all the former ones are used as devices to lead men to the omnipresent Buddha.

It is as if four men were looking at Sakyamuni sitting

enlightened; (2) He became a Buddha in the mediæval times; (3) He was enlightened during his latest appearance. Hinayana Buddhism recognised the last only. Other Mahayana sects recognised the last two, but Tendai taught the whole three as mutually blending into one.

under the Bodhi tree. The man who is able to grasp only the Hinayana point of view sees him sitting on grass, as a man sixteen feet high, freed from human passion and illusion. This is a mere negative point of view, an emptied Buddha. The second man sees him dressed in an inferior heavenly robe, sitting on the ground. By concentration and not by religious austerities he has broken away from passion and illusion. His body is still sixteen feet high, but it is regarded as unlimited. This is the second Buddha, excellent but inferior. The third man sees Buddha sitting on a seven jewel lotus flower in the shape of the second Buddha, but many Bodhisattvas are listening to his doctrine. This is the exalted body. Finally, the fourth man sees him sitting in paradise with his body filling the universe by the reality of his original essence and the wisdom of the second body of Buddha. Even though it is the third body, such as that possessed by Sakyamuni, it envelops the other two in one, so that the visible Buddha is the Buddha who fills the whole universe. Enlightenment is not merely temporal, but eternal. This is the perfect Buddha of Tendai proper. This original Buddha is incarnated in and identical with Sakyamuni apart from whom there is no other Buddha.

During the period described in the first part of the Hokke sutra, people thought Sakyamuni was a new Buddha who had appeared, but finally he tells them that he had been a Buddha for numberless kalpas. He illustrates the period by the time required by a man to remove the matter of the visible universe atom by atom to a region far beyond its present situation. He had been a Buddha all this time. As the rising sun he had risen victorious over the god of sin and death. On another occasion, when the numberless Bodhisattvas appeared and testified that Sakyamuni was their father, his disciples were greatly surprised that a young man who had been born in the home of the Sakyas and afterward enlightened should have so many followers, but he disclosed the fact that he had been Buddha for as long as it would take that man to deposit the

atoms of dust in hundreds of thousands of worlds.

He explained that the reason the appearance of the Tathagata was precious, was that men will long to see him, and the merit of their longing for him will bring everlasting happiness. It is as if a skilful physician were to go abroad leaving his ten, twenty or one hundred children, who, in his absence, take sick from a poison. Just when they are suffering the greatest pain, their father returns, and is welcomed. They call to him for life and freedom from pain. He prepares a medicine which is eagerly swallowed by the right-minded. The others refuse, so the father who loves them resorts to a device and pretends to die. Then, thinking they are orphans, they are plunged into deep sorrow, which serves as a corrective. When they have come to their right judgment, they take the medicine, and are saved. In this manner he explains how he, who has been enlightened for kalpas, uses devices of various kinds to save man.

Gradually the truth dawned upon his disciples that Sakyamuni was none other than "the king of the law," having the patience, wisdom, and justice, which govern the world, and, at the same time, mercy and pity toward all creatures. In other words we have here essential truth and revealed truth teaching the same truth. The heretics of Tendai denied that the first body of Buddha was to Sakyamuni as substance is to things made from it. Japanese Tendai identifies the original being of Buddha with the three bodies of Buddha in the same sense as we can say that ripples on the ocean are the ocean.*

Religious Austerities in the Tendai Sect.

The realisation of these theoretical ideas in the heart and

* In addition to the four Buddhas of the four teachings, Tendai teaches, 1. Risoku (理即) Buddha, 2. Myojisoku (名字即) Buddha, 3. Kangyosoku (觀行即) Buddha, 4. Sōjisoku (相似即) Buddha, 5. Bunshinsoku (分眞即) Buddha, and 6. Kugyosoku (究竟即) Buddha, but these are merely different appearances of the one Buddha, although some are regarded as being more excellent than others and visible only to the prepared.

life is accomplished by meditation and by religious austerities. Religious austerities are not very effective, since even an evil man possesses the nature of Buddha. Just as the candle is seen by its own light, so the naturally virtuous man does not need any outward thing such as religious austerities to reveal virtue to him. In the Separate Teaching (別教), there was a separation between reality and phenomena, but in the perfect Tendai doctrine there is no distinction. Religious austerities gradually lead men into enlightenment, but that enlightenment differs from Buddha's nature in the heart. Therefore religious austerities have a beneficial result in the early stage. Just as a polished mirror reveals the light clearly, so religious austerities polish the heart, in which the light is hiding. The polishing by religious austerities only helps to reveal it. In Tendai teaching there are twenty-five different kinds of religious austerities which may be practised.

Meditation in the Tendai Sect.

Meditation is essential. In the Hokke Sutra its power is illustrated by a parable of a man born blind, who claimed that beautiful shapes did not exist, denied the existence of the planets, and refused to believe that other men could see them. A physician restored his sight, and he was at once convinced that he had been mistaken, but he began to think he could see better than any one else. He had to be told that one having just recovered his sight, was unable to discern who was kind to him, and who was not, and that he was scarcely able to distinguish darkness from light. He was therefore ordered to go away and meditate upon the law, forsaking evil passions. In this way the Tathagata is like a great father, who sees that men are bound up in ignorance and passion and infatuation, from which they are saved by the doctrine of vanity, Nirvana, and other ideals of salvation. After meditation on the law, men are enabled to see the world as if it were merely a mirage or an echo, and are led into the wisdom of the perfect doctrine,

which dispells all darkness and ignorance. It unites the heart with Buddha, and enables man to receive his help. If righteousness is interrupted either from within or from without, and it seems impossible to throw away evil, then the believer must repeat the name of Buddha. This resembles the idea of entering paradise by the help of Amida. In Tendai doctrines, Sakyamuni, Amida, the Buddha of Measureless Light, and Kwannon the Goddess of Mercy are one. Sakyamuni in the past, Amida in the Pure West Land, and Kwannon in the world are three in one. By meditation man comes into unity with these exalted Buddhas.

The aim of meditation is to suppress human nature, to realise in one thought the absolute unity of all things, and to grasp the unity of the three aspects of truth in one thought. The Keron believers made the way the centre of their meditation. But Tendai believers centre it on the mind, endeavouring to realise the mutual blending and intermingling of the three truths or aspects of reality. Beginning with their own minds they advance through six different grades toward perfect enlightenment by ten different methods.

Enlightenment and Paradise in the Tendai Sect.

Enlightenment is that stage of mind in which wisdom is fully established, human lust cast out, and the man established in the truth. "Finally the last remains of darkness are destroyed, and one enters enlightenment. Then eternally separated from our parent darkness we attain to the topmost mountain peak of Nirvana, where there is no birth. Meditating upon Reality, we are enabled to realise the pure essence of Buddha and dwell in the shining land of peace." This is the meaning of Buddhahood in Tendai doctrine.

In Tendai, Buddha's land, or paradise, is divided into four :
(1) The land where common folk and sages dwell. There are two parts, pure and impure. The latter resembles the present world, but the former is a paradise not unlike that in which

Amida dwells. (2) A temporary abode for those who are not yet perfectly enlightened. (3) The place where nothing obstructs the true reward. This is the true paradise in which is perfect freedom, separated from darkness, and enlightened in the Middle Path. (4) The place of eternal deliverance and light. This is the dwelling place of all perfected buddhas. People eternally enjoy the three virtues of this fourth paradise, but are deceived by illusion into thinking of the original essence as suffering, of deliverance as work, and of wisdom as illusion. But by deeper thought the body is conceived of as a reality, and word as the original essence corresponding to things. If man's mind is reality, then, when it distinguishes between things, it is the original essence making things clear. Then illusion, work, and suffering are wisdom and deliverance and the original essence. Thus, if a man sees life as suffering, it is not really so, it is reality. The Hinayana believer condemns work and suffering as evil and looks upon wisdom as illusion, while, from the point of view of the Tendai believer, they are alike the wisdom of the original essence. Illusion and enlightenment are merely opposite tendencies of the heart. They are the same from the standpoint of the essence of truth. Even illusion, work, and suffering, like wisdom, deliverance, and original essence, are all one in a profound sense.

Thus from the standpoint of Buddha there is no confusion, no enlightenment. In Buddha's heart there is neither temporary thing nor real thing, for all things are open before him. But before he became Buddha, he desired to save all living things, and so he had realised a way broad enough to suit the various capacities of living things and in so doing, he had distinguished between temporary and permanent. But according to Tendai all that is temporary, all change is merely the work of the absolute reality, so there is no reason for joy or sorrow. No matter what changes take place they are the works of the absolute; even the changing seasons, birth and death are all related to reality.

The modern Buddhist has some very interesting explana-

tions of paradise. "It is useless to seek birth and life and to fear of death, for all things depend on the law of retribution, which produces and destroys, thus accounting for the living, active world, which is a matter of joy. Flowers bloom and breezes blow in summer, but if the flower never withered, the leaves would never grow; if winter were not, summer would not come. If the buds did not come, if old age were unknown, if the youth never grew old, if the child were always to creep, there would be no reason for joy. This world would be dead. The law of cause and effect is the motive power of the world. From good parents beautiful children are born; from bad parents evil children are born. The reformation of evil customs is the power that makes the world better. If this world gradually improves all will rejoice. This is paradise. If we thus make progress in righteousness, death and life will not be feared. The absence of fear is Nirvana, but it is like a vision. To walk in the way is free to all. Buddha helps, and the heavenly gods protect all such. To sum up, if we separate from human passion, walking according to reason, strengthening our hearts by the help of Buddha, throwing aside all dependence on worldly power and leaning only upon Buddha, we can easily enter enlightenment. To do so is to possess the wisdom and mercy of Buddha by the grace of the original essence of the Tathagata."

ROBERT CORNELL ARMSTRONG

VIMALAKIRTI'S DISCOURSE ON EMANCIPATION

CHAPTER 1. ON THE BUDDHA-LAND

THUS it was heard by me. At one time the Blessed One dwelt at Vaiśālī,⁽¹⁾ in the grove of Amrapālī,⁽²⁾ together with eight thousand great Bhikshus and thirty-two thousand Bodhisattvas. These Bodhisattvas were well known to the world; they were endowed with profound wisdom and fundamental duties, and supported by the power of all the Buddhas; they were the maintainers of the true law which they preached, like the roaring of a lion, for the protection of the law-fortress; their names were heard in all the ten quarters; though not requested they made themselves advisers of all people, giving them peace; transmitting and elevating the Three Treasures⁽³⁾ they rendered them immortal; conquering the Evil Ones and repressing all the heresies; they were all pure and undefiled, ever free from all the hindrances,⁽⁴⁾ and their minds were abiding in unimpeded emancipation; they were never interrupted in their recollection, meditation, self-control, and eloquence; they were endowed with [the virtues of] Charity, Discipline, Patience, Energy, Meditation, Wisdom, and Capacity for devising Skilful Means⁽⁵⁾; they attained to recognition in the law⁽⁶⁾ which is uncreated and unobtainable; they were obedient to [the doctrine of all the Buddhas] in rolling the Wheel⁽⁷⁾ which never turns back; comprehending the nature of things, they were acquainted with the capacity of all beings; they could never be excelled by any, as they attained to the state of fearlessness; they cultivated their minds with virtues and wisdom; endowed with grandeur and beauty, they were supreme in mien and form; they abandoned all worldly ornaments; their reputation reached far and wide; surpassing even Mount Sumeru; their faith was profound and as strong as a diamond; the Treasure of the Law [in their possession] showering rain of

ambrosia; illumined all the world over, their voice was so exquisite that no other could excel; comprehending deeply the causation of things they were free from all false ideas; two heresies [positivism and negativism] left no traces in them; they fearlessly expounded the law as a lion roared; their discourse sounded like a peal of thunder; as they were beyond all measure no standard could be applied to them; they gathered the treasures of the law like the sea-leaders; they thoroughly understood the deep significance of all things; they were acquainted with all the places occupied by all beings and their mental dispositions; they approached the omnipotent knowledge of peerless Buddha who is in possession of the Ten Powers, [four kinds of] Fearlessness, and the Eighteen Special Faculties;⁽⁸⁾ capable of closing the gates of all the evil regions, yet they manifested themselves in the five paths of existence;⁽⁹⁾ they healed, as great physicians did, all who suffered, bestowing medicine on them as their circumstances demanded and making them obedient to their orders; completing immeasurable qualities, adorning the innumerable Buddha-lands, they made all those who saw or heard them share in their benefits; all their works never were in vain; those Bodhisattvas who were thus endowed with these qualities were:—(1) Samatāvalokita-Bodhisattva [one who sees equality], (2) Asamatāvalokita-Bodhisattva [one who sees non-equality], (3) Samatāsamatāvalokita-Bodhisattva [one who sees both equality and non-equality], (4) Samādhiśvararāja-Bodhisattva [one who is powerful as a king in meditation], (5) Dharmēśvara-Bodhisattva [one who is powerful in righteousness], (6) Dharmalakṣhaṇa-Bodhisattva [one who comprehends the nature of things], (7) Prabhālakṣhaṇa-Bodhisattva [one who comprehends the nature of light], (8) Prabhāvvyūha-Bodhisattva [light-adorned one], (9) Mahāvvyūha-Bodhisattva [majestically adorned one], (10) Ratnakūta-Bodhisattva [treasure-heaped one], (11) Supralāpakūta-Bodhisattva [lord of eloquence], (12) Ratnahasta-Bodhisattva [treasure-laden one], (13) Ratnamudrāhastā-Bodhisattva [treasure-seal-handed one],

- (14) Sadoththitahasta-Bodhisattva [one with ever-lifted hands], (15) Sadāvalambitahasta-Bodhisattva [one with ever-let-down hands], (16) Sadāprarudita-Bodhisattva [one ever weeping for those who suffer], (17) Harshendriya-Bodhisattva [one with joyful sense-organs], (18) Harsharāja-Bodhisattva [king of joy], (19) Supralāpaghosha-Bodhisattva [one with eloquent voice], (20) Ākaśagarbha-Bodhisattva [one who conceives the sky], (21) Ratnadīpadhara-Bodhisattva [one who holds the treasure-torch], (22) Ratnāsūra-Bodhisattva [one who is as precious as a jewel], (23) Ratnadarśana-Bodhisattva [one whose understanding is like a jewel], (24) Indrajāla-Bodhisattva [one who is like Indra's jewelled net], (25) Prabhajāla-Bodhisattva [one who is like a jewelled net of surpassing brilliancy], (26) Nālabana-samālita-Bodhisattva [one who meditates on the causelessness of things], (27) Jñānakuta-Bodhisattva [one who with a mass of wisdom], (28) Ratnavijaya-Bodhisattva [one who possesses the treasure surpassing that of the world], (29) Devarāja-Bodhisattva [king of deities], (30) Mārapramardana-Bodhisattva [one who smashes the Evil One], (31) Vidyutprāpta-Bodhisattva [one who holds lightning], (32) Īśvararāja-Bodhisattva [mighty king], (33) Guṇālaṃkāra-Bodhisattva [one who is adorned with all qualities], (34) Simhanāda-Bodhisattva [one who roars as a lion], (35) Stanitaghosha-Bodhisattva [one whose voice is like thunder], (36) Parvatasamghātaghosha-Bodhisattva [one whose voice is like that of crashing mountains], (37) Gandhahastin-Bodhisattva [one whose fragrance is like that of an elephant], (38) Sveta-gandhahastin-Bodhisattva [one whose fragrance is like that of a white elephant], (39) Nityodyukta-Bodhisattva [ever-diligent one], (40) Anikṣiptadhura-Bodhisattva [one who is never at rest], (41) Sujāti-Bodhisattva [one who is of excellent birth], (42) Puṣhpavyūha-Bodhisattva [one adorning himself with flower], (43) Avalokiteśvara-Bodhisattva [the lord of mercy for all sufferers], (44) Mahāsthāmaprāpta-Bodhisattva [one possessing mighty power], (45) Brahmajāla-Bodhisattva [one resembling Brahma's jewelled net], (46) Ratnadāṇḍa-Bodhisattva [one pos-

sessing a jewelled scepter], (47) Ajita-Bodhisattva [the unconquered one], (48) Almkārakshetra-Bodhisattva [the possessor of the land of splendor], (49) Suvarṇacūḍa-Bodhisattva [one with golden locks], (50) Maṇicūḍa-Bodhisattva [one whose hair is adorned with a precious gem], (51) Maitreya-Bodhisattva [a descendant of Mitra], (52) Mañjuśrīkumārabhūta [Mañjuśrī, one endowed with excellent virtue, the prince of the Law].

He dwelt together with those thirty-two thousand Bodhisattvas and ten thousand Brahman gods including Śikhins and others, all of whom came from the four quarters of the other worlds, in order to hear him preach; and there were also twelve thousand Indra gods who came from the four quarters of the other worlds as well as other powerful gods, serpent gods, Yakshas, Gandharvas, Asuras, Garudas, Kinnaras, Mahoragas, and with them there were many Bhikṣus, Bhikṣuṇīs, Upāsakas, and Upāsikās.⁽⁴⁰⁾

Then the Blessed One, surrounded by this assembly of innumerable hundred-thousands of beings, was preaching the Law; seated on the lion-throne adorned with many jewels, towering over all those who were assembled there, like the mount Sumeru, the king of mountains, making its appearance in the great ocean.

✓ At that time there was in Vaiśālī a son of a wealthy merchant named Ratnakūṭa, [heap of treasure]. He came to worship the Blessed One together with five hundred sons of other wealthy merchants, each bringing a canopy adorned with seven precious jewels. They all worshipped the Blessed One touching his feet with their faces, each offering his own canopy to the lord. Then the supernatural power of the Blessed One, acting upon these jewelled canopies, transformed them into one mighty canopy, covering the whole three thousand great Chilocosms, and on the canopy was seen manifested in all its details, every feature of the worlds. And also there was seen manifested on the canopy all the Sumeru mountains, Himālaya mountains, Mucilinda mountains, Mahāmucilinda mountains,

Gandha mountains, Ratna mountains, Kanaka mountains, Kāla mountains, Cakravāḍa mountains, Mahācakravāḍa mountains, oceans, rivers, streams, springs, suns, moons, stars, constellations, palaces of the serpent gods, and many other gods, as well as all the Buddhas and their discourses.

At that time the whole assembly seeing the supernatural power of the lord admired it saying that they had never seen such a wonder before, and worshipped him with their folded hands, and looked up into the face of the lord with eager eyes which never turned away from him.

Then Ratnakūta, the son of a wealthy merchant, praised the lord in his presence with these verses:—

1. Adoration to him whose eyes are pure, wide, and long as the leaves of the blue lotus, whose mind is pure and ever wrapped in fullness of meditation, whose meritorious deeds infinite in number were accumulated by him for ages, and who leads all beings with the ways of perfect peace.

2. We behold the wonderful miracle wrought by the Great Sage, showing the countless lands of all the ten quarters and many a Buddha preaching the law therein, even here in the presence of all of us.

3. The righteous power of the King of Righteousness far surpasses those of all beings; he, unmoved in the comprehension of the fundamental truth, ever bestows on all beings the wealth of righteousness; he attains to the state of sovereignty in all things. Therefore adoration is due to the King of Righteousness.

4. He discourses on the truth which is both affirmation and negation; for all things come from causes and conditions and there is neither actor nor action nor sufferer, and yet karma good or bad, is never lost.

5. Since he, first conquering the Evil One under the Bodhi tree, obtained the ambrosia of tranquillity and reached the path of supreme enlightenment, he has entirely ceased to have [selfish] will and its activities. And yet he is capable of

repressing all the heresies which oppose him.

6. Thrice he rolled the wheel of the law in the world, the wheel ever pure and testified by gods and men, who through it attain their goal. Thence The Three Treasures made their appearance in the world.

7. He saves all beings from sorrow through this excellent doctrine, which when once given brings them to peace, from which they never fall. He is the Great Physician King who delivers us from old age, disease, and death. Adoration is due to him whose virtues are infinite as the ocean.

8. He, like Mount Sumeru, unmoved by worldly fame or slander, shows mercy equally to the good and the wicked; his mind, like the sky, shows no partiality. Who reveres not this jewel among men?

9. Now I dedicate this humble canopy to the World-honoured One, whose tenfold supernatural power, shown by his compassion towards us, manifests in it our three chiliocosms, palaces of deities, serpent gods, and beings such as Gandharvas and Yakshas.

10. All things which the world can produce, are seen manifested therein; all assembled praise the lord beholding the wonder which has never been seen before. Adoration is due to the Honoured One in the three worlds.

11. The Great Sage, the king of righteousness, is the only refuge of all beings; there is none who remains unhappy when once he with serene mind beholds the lord; everywhere he beholds the lord before him; this is a special feature of his supernatural powers.

12. The lord preaches with one language, one only; yet beings who hear him preach, deeming it their own, understand him according to their kind; this is a special feature of his supernatural powers.

13. The lord preaches with one language, one only; yet each one who practises according to his own understanding, obtains the advantage to the full; this is a special feature of

his supernatural powers.

14. The lord preaches with one language, one only; yet in it some fear, some rejoice, some renounce the world, and some resolve their doubts; this is a special feature of his supernatural powers.

15. Adoration to thee who possessest the ten powers and art ever diligent. Adoration to thee who hast obtained the four kinds of fearlessness. Adoration to thee who hast obtained the supernatural power. Adoration to thee who art the great leader.

16. Adoration to thee who art capable of breaking all the fetters of passion. Adoration to thee who hast reached the other shore. Adoration to thee who art the saviour of the world. Adoration to thee who art forever free from the way of birth and death.

17. He thoroughly knows the coming and going of all beings; he is ever emancipated in all things; stainless in the world as a lotus; walks the path of tranquillity, comprehending the nature of things; free from hindrance, he is independent as the sky—to him adoration is due.

Then Ratnakūta, son of a wealthy merchant, having uttered these verses spoke to the lord and said: "O Blessed One, these five hundred sons of wealthy merchants have cherished the thought of obtaining supreme enlightenment and wish to hear about the pureness of the land of the Buddha; I only pray this, that the Blessed One preach the way to the pure land, which the Bodhisattvas ought to walk."

The Buddha spoke: "Rightly said, O Ratnakūta, thou hast inquired the way to the pure land for the sake of all the Bodhisattvas; listen carefully! listen carefully! Ponder well on what thou hearest, now will I preach for thy sake." Then Ratnakūta, together with the five hundred sons of wealthy merchants, listened to his preaching.

The Buddha continued: "O Ratnakūta, beings of all kinds are the Buddha-world of the Bodhisattvas. And why? A Bodhisattva establishes his world according to the beings who

are to be taught; he establishes his world according to the beings who are to be disciplined; he establishes his world according to whether or not beings are to enter into the wisdom of Buddha; he establishes his world according to whether or not beings through any world awaken the faculties of the Bodhisattva. And why? That the Bodhisattva establishes these lands of purity is to benefit all beings. Just as a man can freely build a palace upon a vacant land as he wills, but not in the sky where such things are not possible; so the Bodhisattva wishes to establish his world in order to perfect all beings, for he cannot establish his Buddha-land in the emptiness of sky.

"Thou shouldst know, O Ratnakūta, the sincere mind is the pure land of the Bodhisattva; when he shall arrive at full enlightenment, beings who never flatter will be born in that land. The firm mind is the pure land of the Bodhisattva; when he shall arrive at full enlightenment, beings who are endowed with virtues will be born in that land. The Mahāyāna-mind is the pure land of the Bodhisattva; when he shall arrive at full enlightenment, beings who belong to the Mahāyāna will be born in that land. Charity (*Dāna*) is the pure land of the Bodhisattva; when he shall arrive at full enlightenment, beings who are capable of renouncing all will be born in that land. Discipline (*Śīla*) is the pure land of the Bodhisattvas; when he shall arrive at full enlightenment, beings who fulfil the practice of the ten good deeds will be born in that land. Patience (*Kṣānti*) is the pure land of the Bodhisattva; when he shall arrive at full enlightenment, beings who are endowed with the thirty-two excellent features will be born in that land. Diligence (*Vīrya*) is the pure land of the Bodhisattva; when he shall arrive at full enlightenment, beings who practise all virtues will be born in that land. Meditation (*Dhyāna*) is the pure land of the Bodhisattva; when he shall arrive at full enlightenment, beings who can concentrate their minds without distraction will be born in that land. Wisdom (*Prajñā*) is the

pure land of the Bodhisattva; when he shall arrive at full enlightenment, beings who attain to the true knowledge of things will be born in that land. The Fourfold Immeasurable Mind⁽¹¹⁾ is the pure land of the Bodhisattva; when he shall arrive at full enlightenment, beings who complete Mercy, Compassion, Joy, and Impartiality will be born in that land. The Four Ways of Acceptance⁽¹²⁾ is the pure land of the Bodhisattva; when he shall arrive at full enlightenment, beings who are encompassed by the power of Emancipation will be born in that land. The way of Necessary Means (*Upāya*) is the pure land of the Bodhisattva; when he shall arrive at full enlightenment, beings who are well acquainted with the expedient means in all things will be born in that land. The thirty-seven Requisites for Attaining Supreme Enlightenment are the pure land of the Bodhisattva; when he shall arrive at full enlightenment, beings who exercise the Meditation, the Righteous Work, the Energy, the Sense, the Faculties, the Seven Branches of Knowledge, and the Right Paths will be born in that land. The intention of bringing one's own merits [to the Mahāyāna] is the pure land of the Bodhisattva; when he shall arrive at full enlightenment, he will obtain the land endowed with all the virtues. To preach how to be delivered from the eight disadvantages is the pure land of the Bodhisattva; when he shall arrive at full enlightenment, there in that land he will find neither the three unhappy regions nor the eight misfortunes.⁽¹⁴⁾ To discipline oneself in morality and never to blame others for their faults is the pure land of the Bodhisattva; when he shall arrive at full enlightenment, there in that land he will not find even the name of breach of precepts. The ten acts of Goodness⁽¹⁵⁾ are the pure land of the Bodhisattva; when he shall arrive at full enlightenment, beings who are born in that land will never suffer untimely death, will be abundantly rich, doing good, truthful and sincere, tender in stalk; their families and relatives will never be scattered; they will be skilful in reconciling quarrels, ever benefiting others when speaking; they

will never be envious, or angry, but ever maintaining right principles.

"Thus, O Ratnakūta, the Bodhisattva with sincere mind begins his work; from this beginning he obtains a firm mind; through the firm mind he becomes the master of his will; with his will mastered he follows the true doctrine; following the true doctrine he brings himself towards the Mahāyāna; and as a consequence he learns the Necessary Means (*Upāya*); with the Necessary Means he brings all beings to perfection, by this perfection his Buddha-land is purified; as his Buddha-land is purified, his preaching is purified; as his preaching is purified, his wisdom is purified; as his wisdom is purified, his mind is purified; as his mind is purified, all virtues are purified. Therefore, O Ratnakūta, when the Bodhisattva wishes to obtain a pure land, he should purify his mind, and as his mind is purified, purified is his Buddha-land."

At that time Śāriputra, through the power of Buddha, thought within himself thus: "If it be true that when the Bodhisattva is pure in mind, then his world is pure, why is this Buddha-land of ours so impure as we see it, which was established by the Buddha out of his pure mind when he was a Bodhisattva?" The Buddha knowing his thought spoke to him and said: "What thinkest thus, O Śāriputra, is it the fault of the sun or moon that the blind cannot see the brightness thereof?" Śāriputra replied: "Nay, O lord, it is not the fault of the sun or moon, but it is the fault of the blind." "The Buddha continued, "Then, O Śāriputra, it is not the fault of the Tathāgata that beings who, because of their sins, cannot see the pureness of this Buddha-land of ours. Really, O Śāriputra, this land of ours is ever pure; but it is thou that canst not see its purity."

Then Śāṅkhacūḍa, a Brahman king, spoke to Śāriputra and said: "Thou shouldst not cherish such a thought as this, that this Buddha-land of ours is impure. And why? As I behold this world of ours established by the lord Śākyamuni, it is pure

without blemish, as pure as the palaces of the Vāsavartin deities." Śāriputra said: "As I behold this world of ours, it is full of hills, mountains, dens, pits, thorns, pebbles, clay, rocks, and many other uncomely things." Śaṅkhaśūda said: "Inequalities are in thy own mind. Thou seest this land not through the wisdom of the Buddha; therefore thou thinkest this impure. I tell thee, O Śāriputra, the Bodhisattva pure in his firm mind looks upon all things impartially with the wisdom of a Buddha, and therefore this Buddha-land is to him pure without blemish."

✓ At that time the Buddha touched the earth with his toes, and, lo, all the three thousand great Chilocosms were seen adorned with many a hundred-thousand precious jewels, as the Treasure-adorned land of the Treasure-adorned Buddha possessing countless qualities; the entire assembly finding each seated upon a jewelled lotus-flower praised the Buddha saying that such had never before been seen. The Buddha then spoke to Śāriputra and said: "Now hast thou seen this world of ours pure and adorned?" Śāriputra said: "Well, O Blessed One, it is what I have never seen the like before, never even heard of such a wonder as this splendour now unfolded before us." The Buddha spoke to Śāriputra: "This world of ours is ever pure as this; yet to save beings of inferior capacities is this wicked and impure world shown. As when the gods take their food from one and the same treasure-bowl, yet the lustre of food is different according to their virtues, so, O Śāriputra, if one is pure in mind, then he can see the qualities of this world adorned."

At that time, when the Buddha showed the pureness of this land, five hundred sons of wealthy merchants led by Ratnakūta, attained to acquiescence in the uncreated Dharma, and eighty-four thousand men cherished the thought of supreme enlightenment.

As soon as the Buddha ceased to exercise his supernatural powers, the world became as it had been before. And thereupon

thirty-two thousand gods and men who were striving after the Śrāvakayāna, perceiving that all component things are transient in their nature, and becoming free from desire and passion, attained to the purity of the law-eye. Eight thousand Bhikshus were freed from all [relative] things, had their passions extinguished, and their minds liberated.

NOTES TO CHAPTER I.

(¹) This is a town on the eastern bank of the Gandak in the district now known as Vihar.

(²) A courtesan who offered her garden to the Buddha.

(³) The Buddha, the Law (*dharma*), and the Brotherhood (*sangha*).

(⁴) The five impediments (*nivāraṇa*) are: covetousness, anger, sleep, restlessness, and doubt; and the ten entanglements (*pariyāvanaddha*) are: anger, concealment, not to be ashamed of oneself, not to feel shame towards others, envy, stinginess, regretfulness, sleepiness, restlessness, and dejection.

(⁵) This (*upāya*) is a spiritual faculty to be exercised by the Bodhisattva for the weal of his fellow-beings, when he finishes fulfilling all the six self-benefitting virtues of perfection (*pāramitā*).

(⁶) *Anutpattika-dharma-kṣānti* in Sanskrit. *Kṣānti* is generally translated "patience" or "long-suffering", but when it stands in this combination, it presents some difficulties. According to Hsien-shou (Genju, 賢首), the noted commentator of the *Avatamsaka-sūtra*, *kṣānti* here means "to accept the truth patiently and to feel easy and undisturbed at heart" (忍受真理情安不動). If so, *Anutpattika-dharma-kṣānti* will mean a state of perfect reconciliation to the absolute and uncreated Dharma (law or truth). The Mahayanists recognise two stages leading up to the final reconciliation (*kṣānti*): one is through the sense of hearing and the other is affective. In the beginning one attentively listens to the discourses on the Dharma,

which gradually takes hold of his entire heart, and finally his whole being grows reconciled to the truth uncreated (*anutpātika*) and therefore eternally abiding.

⁽⁷⁾ The Buddha's discourses on the Dharma have been likened, ever since his first sermon to his five disciples, to the revolving of the wheel. When one makes this Wheel of the Dharma move on for ever without any set-back, that is, when one's heart is firmly established in the truth, one is said to have attained the stage of *Avinivartanīya*,

⁽⁸⁾ These virtues and faculties are exclusively possessed by the Buddha. The ten powers (*bala*) are: (1) the knowledge of what is fit and unfit, (2) of the consequences of karma, (3) of all degrees of meditation and concentration, (4) of the relative powers of the sense-organs, (5) of the various dispositions of beings, (6) of the different elements or realms of existence, (7) of the process leading to any end, (8) of remembering former abodes, (9) of birth and death, and (10) of extinguishing evil overflows (*āsrava*).

Vaiśāradya means "confidence" or "assurance." or "consciousness," but according to the Chinese translators it is "fearlessness" (*wu wei*, 無畏), that is, freedom from all the inhibitory feelings born of the sense of limitation. Four kinds of it are mentioned as characteristic of the Buddha: (1) the consciousness that he has the most perfect knowledge, (2) that his evil overflows are eternally stopped, (3) that he has shown the hindrances to the attainment of Nirvana, and (4) that he has shown the right way to escape sufferings.

The eighteen *avaiśāradya* dharmas are (1) faultless behaviour of the body, (2) faultlessness of speech, (3) of thought, (4) firmness of intention, (5) of memory, (6) of samādhi, (7) of energy, (8) of emancipation, (9) of wisdom, (10) freedom from fickleness (11) from noisiness, (12) from confusedness, (13) from hastiness, (14) from heedlessness, (15) from inconsiderateness, (16) the seeing of all things past, (17) of all things future, and (18) of all things present.

⁽⁹⁾ The five forms of existence (*gati*) are generally reckoned : Hells (*naraka*), Hungry Ghosts (*preta*), Animal Life (*tiryak*), Human Life (*manushya*), and Gods (*deva*). When Demons (*asura*) are counted in, we have six *gatis*.

⁽¹⁰⁾ Laymen disciples of the Buddha are called *upāsaka*, and women disciples *upāsikā*.

⁽¹¹⁾ *Catvāriyapramāṇi* : Charity (*maitrī*), Compassion (*Karunā*), Joy (*muditā*), and Impartiality (*upekṣhā*).

⁽¹²⁾ *Samparigrahaṇā*. This is the embracing of others with kindly feelings : liberality in giving (*dāna*), affability (*prīyavacana*), useful deeds (*arthacaryā*), and taking part in another's joy and sorrow (*samānūrtṭhata*).

⁽¹³⁾ The thirty-seven Bodhipakṣadharmas which are spiritual qualities conducive to the attainment of enlightenment, comprise seven categories : I. The four kinds of *smṛityupasthāna*, presentness of memory, thoughtfulness : (1) in regard to the body, (2) to sensations, (3) to rising thoughts, and (4) to Dharma. II. The four kinds of application (*samyakprahāṇa*) are : (1) to keep down evil thoughts that have not yet been put into effect, (2) to do away with evil deeds already executed, (3) to cherish good thoughts that have not yet been put into effect, and (4) to cultivate good deeds already executed. III. The four Riddhis whereby one can accomplish whatever one wishes : (1) will, (2) thought (3) exertion, and (4) reflection. IV. The five Indriyas, mental faculties, are : (1) faith, (2) energy, (3) memory, (4) concentration of mind, and (5) wisdom. V. The five Balas, or energies, not differing from the above but considered from the point of view of doing actual work. VI. The seven constituents of Bodhi (*bodhiyanga*) are : (1) memory, (2) investigation, (3) energy, contentment, (5) calmness, (6) concentration of the mind, and (7) equanimity. VII. The eightfold path.

⁽¹⁴⁾ The eight misfortunes consist in not being able to see the Buddha and listen to his discourse on the Dharma. This is the fate of those beings who are in the hells, among the hungry ghosts, and in the brute creation, (because in these

places there is nothing but pain), in the heaven of longevity, and in the country of the northern Kurus, (because people here are too contented); the deaf, dumb, and blind, too worldly intelligent ones, and those born before and after the Buddha.

⁽¹⁵⁾ They are : not to destroy life, not to steal, not to commit adultery, not to speak falsehood, not to slander, not to report evil of others, not to talk incoherently, to be free from covetousness, from anger, and from folly.

HOKEI IZUMI

KOBO DAISHI, THE SAINT OF SHINGON*

KŌBŌ Daishi, the great teacher and the saint of Shingon, in fact the founder of it in Japan, was born on June 15, 774, in Sanuki on the island of Shikoku. Although his real name was Mao (眞魚), his parents called him Tōtomono (貴物), meaning Treasure; for, according to the legend, as a boy he was once seen surrounded by four deities, the *shitenno*, holding a canopy over him. His father Saeki Takimi (佐伯田公) noticed that the child seemed to like to play with things connected with Buddhism, and this gave him the idea of making him a priest; but his uncle who was a teacher of the Chinese classics thought it was better for him to learn reading and writing through the medium of the Chinese classics, and so when Mao was fifteen years old, he went to Kyoto to stay with his uncle and diligently studied Confucianism. He became however dissatisfied, his mind was absorbed with Buddhism, and despite his uncle's influence he became a disciple of the head-priest of the temple Ishibuchi, and here he studied the scriptures under the priest Gonzo (勤操) and chirography, of which he later became a master under Uokai. About this time, when only eighteen years old he wrote a book in which he discussed the merits of the doctrines of Confucius, Laotze, and Shakamuni. Soon after this, he gave himself up to spiritual training, and this included severe bodily austerities, for he believed that he must stand firm in his Buddhist faith without being weakened by any outside worldly influences. He wandered about the country as a homeless monk, and later when he returned to

* It is proposed to have a series of articles on the Shingon sect of Japanese Buddhism and as an introduction to these a brief account of the life of Kobo Daishi, the founder of Shingon in Japan, is given. Future articles will deal with the teaching of Shingon, sometimes called Mikkyo (secret teaching) and sometimes Mantra (true word).

Gonzo at Nara he was given the name of Kūkai (空海), meaning "Ocean of Emptiness."

While studying at Nara, Kūkai thought there must be some fundamental sutra from which all other sutras were derived; so he concentrated and prayed for one hundred days that he might be spiritually led to find the holy book. As a result it was revealed to him that the book which he so earnestly sought was the *Dailirushana sutra* (大毘盧遮那經 *Vairochana*), and he at once went to search for it. Temple after temple he visited, seeking patiently for ten years, but at length his perseverance was rewarded; for at Kumadera temple in Yamato he found the coveted book. This sutra was composed of seven rolls translated into Chinese by a Hindu priest, Zemmi Sanzo (善無畏三藏). When Kūkai found the sutra, he realised that it required great study and that there was no teacher in Japan wise enough to instruct him, and so he felt that it was necessary for him to go to China and there learn of this mysterious teaching embodied in the sutra. Accordingly, in 805, when he was thirty-one years old, he joined the suite of the Japanese ambassadors to the court of T'ang of China. China at this time represented the highest civilisation in the Eastern world, and Kūkai was delighted to have the opportunity to further his studies not only of Buddhism but of the Chinese language. In this ambassadorial delegation of which Fujiwara Kadonmaro was the head, was also the priest Saicho (最澄), afterwards known as Dengyo Daishi. Saicho carried an interpreter with him, but Kūkai knew the Chinese language so well that he needed no interpreter and so had a wonderful opportunity for getting his information at first hand. He became the student of Keikwa (惠果) at the temple of Seiriuji (青龍寺) at Chōan (長安). Keikwa taught him from the sacred sutras and revealed to him all the Shingon teaching and mysteries. During his sojourn he also studied Chinese chirography in which he was so accomplished that he was admired by all the Chinese scholars. In fact his skill was so remarkable and his

technique so perfect that he was asked by the emperor to renew the characters written on the wall of the palace, originally written by Ogishi (王義之), the most famous calligrapher of the seventh century. Kūkai also studied Sanskrit during his stay in China. He had intended remaining in China for many years, but at the end of three years he decided to return to Japan. From Keikwa he had received not only personal instruction but also many books and religious implements for use in the rituals. When Keikwa died he erected a monument to him at Ryugen, and it was said that he moistened his inkslab with his tears. Only those who have studied under an Oriental spiritual teacher can understand the peculiarly close and devoted relationship which exists between teacher and disciple, and this undoubtedly Kūkai had for Keikwa.

When Kūkai returned to Japan, he first preached his doctrine at the very temple in Yamato where he had first found the sacred sutra. A noted congregation of priests assembled to hear him expound the teachings. In February, 811, he inaugurated his teaching of Ryobu Shinto (兩部神道), that is, the union between Shinto and Buddhism; for Kūkai maintained that the deities of Shinto and Buddhism are really the same, the Shinto deities being personifications of the Bodhisattvas. For this he has been greatly condemned by one class of thinkers on the one hand, and admired and praised by the other. Most Western writers of Buddhism condemn him and think that he encouraged superstition and caused Buddhism to degenerate. But most Japanese writers and scholars feel that it was a natural outcome, already started by Prince Shōtoku (聖德太子) in the seventh century and encouraged by Gyōgi Bosatsu (行基菩薩) in the eighth, of the social needs of the Chinese and Japanese types of civilisation, and that Kūkai was not only a great religious teacher but through him Japanese art reached its greatest development. Not only was he a great religious teacher, scholar, painter, and poet, but the inventor of the *hiragana* syllabary. There is no question but he conferred a

great benefit to Japanese literature. It was he who originated grade schools in which he taught *hiragana* as a medium for teaching the Chinese classics and eventually Buddhism. Every person who uses the Japanese *kana* syllabary is, knowingly or not, a disciple of the great teacher. This syllabary which is based on the Sanskrit alphabet reads :

I-ro-ha-ni-ho-he-to,
Chi-ri-nu-ru-wo,
Wa-ku-yo-ta-re-so
Tsu-ne-na-ra-mu :
U-i-no-o-ku-ya-ma
Ko-fu-ko-e-te,
A-sa-ki-yu-me-mi-shi,
Ye-hi-mo-se-su.

"The flowers however fragrantly blooming are doomed to wither, and who in this world can hope to be permanently living? The remotest mountain-pass of existence (or birth and death, *samsrīta*) is crossed today! Awakening from a dream so evanescent, I am no more subject to intoxication." *

Kōbō also brought books on the arts and medicine from China, and the Japanese justly consider him one of the greatest benefactors that Japan has ever had. Many legends and wonderful stories are told of him. Allowing for all inaccuracies of imaginary accounts, the fact remains that Kūkai was a man of the highest endowments and wonderful penetration, versatile and yet having depth of spiritual discernment.

He is considered by the Japanese as a national hero not only as an exponent of religion but as a benefactor to man. His record of achievement they regard as superlatively high. Kōbō was also a great painter and sculptor. Wherever one travels in Japan, one finds traces of the great teacher in this

* This is a poetic rendering of the Buddhist gāthā known as the stanza of "Sabbe saṅkārā aniccā" which is freely translated as follows :

All composite things are impermanent,
For they are subject to birth and death :
When this birth and death is transcended,
How calm is the true happiness ?

temple a statue, in that temple a picture, in this grotto a spot where he meditated, in that field a spring which he is said to have discovered: the land is dotted with memories of him. He seems to have travelled the length and breadth of the land propagating not only the Buddhist religion but Chinese civilisation as well. Japan owes a great debt to Kūkai as Confucianists still call him.

There are some writers and scholars who feel that Shingon is directly derived from contact with Christianity through Nestorianism rather than the offspring of pure Indian teaching and that Kōbō himself during his stay in China came into contact with Nestorian teachers. This is an interesting and fascinating field of study, and while much has been suggested, nothing has as yet been proved in regard to this connection. There are certainly many resemblances between Kōbō's secret teaching and Christianity as taught by the Gnostics and Nestorians: on the other hand there is a strong resemblance to the teachings of the Indian Yoga school, and the fact that Shingon bears much resemblance to Tibetan Buddhism though never having had direct contact would seem to show a common origin in India. More will be said about this in later papers.

Shingon has died out in China whence it was brought from India, but it still living in Japan. The most widely attended temples in Japan are the so-called Daishi temples at Kōya, Tōji in Kyoto, Kawasaki, and Nishi Arai near Tokyo. His picture (*ofuda*) on thin pieces of paper are among the most popular charms.

The rest of his life was spent spreading his doctrine throughout Japan. Dengyo Daishi, the headpriest of the Tendai sect who had faith in his doctrines was admitted into his church. The Emperor Saga was friendly to him and received baptism from him. He opened up Mount Kōya, later to become the Shingon holy of holies, and he caused many other splendid temples throughout the country to be built. He also established a kind of Buddhist university, Sōgei-shuchiin (綜

藝種智院). At Kōya, he wrote many treatises on the Shingon doctrine. Here he died in 835 at the age of sixty-two. In the year 921, eighty-six years after his death, the title of Kōbō Daishi, 弘法大師, great teacher of law-propagation, was conferred upon him by the Emperor Daigo.

Kōyasan is the Mecca for Shingon believers. It is beautifully situated on a mountain, 2,800 feet high in Kii province south of Nara. Here the admirers of Kōbō Daishi come, filled as it is with memories of the great teacher and find their way to his grave. Here he is supposed to lie uncorrupted awaiting the coming of Maitreya, the Buddha of the future. It is said each year one hundred thousand persons visit this tomb to pay reverence to the spirit of the founder. His spirit may be said to have a beautiful place to wait in, for the cemetery of Kōyasan is an impressive and charming place.

Shingon followers think that Kōbō Daishi himself was a great Bodhisattva. To the popular mind, he is better known as a wonderful miracle-worker, and one writer has stated that the religious historian cannot afford to leave the miracles which adorn or disfigure his life, as they are part and parcel of the religious history of the country; but I have chosen rather to depict Kōbō as a great man, priest, and scholar quite apart from the wonder-working legends, which have clustered about his personality.

BEATRICE LANE SUZUKI

KYOTO TEMPLE CELEBRATIONS

AT Chi-on-in temple of the Jōdo sect a celebration and festival has recently taken place commemorating the seven hundred and fiftieth anniversary of the establishment of the Jōdo in Japan. A whole week was given to the celebration and every day was devoted to sutra-reading, temple ceremonies, lectures, and sacred dances. I attended the last day. The Main Hall was filled to overflowing with devout worshippers. Five hundred priests clad in rich temple vestments knelt on each side of the altar which was elaborately decorated. The ceremony was conducted by the Abbot, Genwu Yamashita, an aged man of over ninety years. The chanting was much softer and quieter than in other temples, a continuous adoration of Amida and a murmur of *Namu namu*, filled the recesses of the Hall. At the ending of the Sutra, the Abbot rose from the dais where he had been sitting facing the altar and surrounded by many priests all bending low in adoration, and turned towards the kneeling worshippers in an attitude of blessing—this old, old man raised his *hossu** and gazed silently upon the devotees of Amida and saintly Hōnen; for at Chi-on-in it is to Hōnen Shōnin that respect is paid and reverence is given. It was a dramatic moment—the dropping of a pin could have been heard, so intense was the silence, the Abbot bending over slightly kept his gaze fixed upon the kneeling throngs, and they in turn gazed motionless and silently at their aged leader.

Afterwards, I with crowds of others offered incense at the altar beautifully decorated with lights and flowers and heaped with offerings. The priests in their gorgeous robes wearing peculiarly shaped hats, passed out of the temple and in single

* Literally, a whisk, originally used for driving away annoying insects while in meditation, but later turned into a religious article symbolising spiritual authority.

file went up a long stone staircase to the tomb of Saint Hōnen to offer their respects. It seems to me that I have never seen such beautiful robes as worn by these priests—imperial purple and royal scarlet, rose pink and sea green, and over their robes were *kesa* or shoulder dresses of gold brocade of the richest designs. Behind these gorgeously clad priests walked students and other laymen and also many sweet-faced nuns, for the Jōdo is the sect that has more nuns than any other sect in Japan, and I saw many at the celebration, both old and young.

Outside, in front of the Main Temple was the stage for the sacred dance. The dancers were young men clad in brilliant dresses with gauzy trains, and they performed some lovely dances, dignified and full of grace and charm. The sacred dances are supposed to depict the worshipping of the Buddha. The long and sweeping motions of the dancers, the peculiar positions of the feet, the rhythmic steps accompanied by flowing movements of the arms and even the positions of the fingers all have deep meaning and rouse in the spectator, not only esthetic pleasure but a subtle religious sentiment, and he can imagine for a brief space that he is transported to Gokuraku (paradise) where the holy Bodhisattvas dance to express their ecstasies of spiritual joy.

The scene for these dances taking place outdoors against a background of rocks and flowering plum trees was full of enchantment, and on this spring day a soft and gentle snow fell at times like a gossamer veil.

Pictures of Saint Hōnen were presented to some of us; I have hung mine up before me as I write, hoping to receive something of the holy man's spiritual force, and offering my respect to one whose name still has power to move thousands by his example of goodness and religious faith.

Sometime ago, I attended a ceremony at the Eastern Hongwanji held in honour of the death of Shinran Shōnin, the Saint of the Shin-shu. A great throng of worshippers crowded

the spacious temple hall. "The inner circle" around the altar was stately and harmonious as usual, and garlanded with flowers. Saint Shinran's statue on the black lacquer altar was illumined with lights. Many priests clad in pale buff knelt before the shrine. The Abbot seated on one side and his son on the other in robes of black and red took part in the sacred chanting. The "Shōshinge" was recited by pious voices rising and falling in unison. Even in such an enormous crowd the atmosphere was one of quiet and repose. Silence reigned over the great assembly as it hung upon the words of the sacred song.

Everywhere the lotus, the holy flower, the symbol of the soul of man, was pictured in painting and sculpture; the golden *ramma* showed angels and birds of paradise, the odour of incense filled the air. From where I sat, I could look out over the heads of the worshippers, through the great portal where the doves flew, to and fro, to the mountains beyond. Then my eyes turned back to the gleaming candles on the altar and I felt thankful that there was no electric light permitted in the holy hall; for there is something very beautiful about a Buddhist altar gleaming with candle lights. The highly polished black floors reflecting those glimmering flames looked as if they might be pools of water in Amida's paradise. A huge gong struck, vibrating its deep tone throughout the hall, and it was answered by thousands of voices, "Namu-amida-butsu".

The picture made at the altar, the decorations, the kneeling priests made me think of a painting of olden times. At such a time and in such a place one catches a glimpse of old Japan—that old Japan which has gone forever, but here was a real reflection of that ancient world.

The shadows deepened, the temple interior grew darker, the strange music of the Buddhist orchestra, a peculiar combination of drum and flute arose and the priests' voices united in the singing of the "Wasan" (Buddhist psalm). Then the song ceased, the murmuring of the sacred phrase ended, the

ceremony was over, the Abbot and his retinue left the holy circle. The great crowd of worshippers rose to disperse, respect to the spirit of Shinran had been paid.

In the vast temple shadows are falling,
Priests' voices rise in an anthem of prayer,
Incense is floating, candle-lights gleaming,
Pious hearts beating, hands clasped with beads.
Namu-amida is heard on all lips.
Praise be to Buddha! Praise be to Shinran!
See! Through the temple shadows are gathering,
Voices are praising, heads they are bent.
Praise be to Buddha!
Praise be to Shinran!
Hark! Hear the bell!
Hark! Hear the bell!

SEIREN (BLUE LOTUS)

EDITORIAL

THE earthquake disaster of September 1, 1923, with all its story of destruction, misery, and desolation, is already well known to all the world. Its results have been far-reaching, and hardly any activity, industry, or individual here in Japan but has been affected by it to a greater or less degree. *The Eastern Buddhist* is no exception to this. Our printing house in Tokyo was entirely burned out on September 1, and for some time it was impossible to get the work done elsewhere. Later it seemed desirable to wait for our regular printer to re-establish himself; for he had served us well, and moreover it is difficult to get suitable English type in Japan. As the period of waiting increased, besides other circumstances more or less connected with the earthquake disaster which also caused delay, and finally in view of the fact that there was a lack of editorial and clerical assistance, the Editors became convinced that to try to make up several numbers of *The Eastern Buddhist* in arrears besides current numbers would be a task for which they were unequal. It, therefore, seemed to them wise to cut out the numbers in arrears entirely and make a fresh start, letting Volume III begin, not with April 1923, but with April 1924. This would be a great gain in every way for the Society and Editors and no real loss to subscribers and readers. The Society has therefore decided that henceforth *The Eastern Buddhist* shall be quarterly instead of bi-monthly, and that Volume III shall start with the April-May-June, 1924, number, making No. 1 of Vol. III, follow the last number of *The Eastern Buddhist*, which was Vol. II, No. 6, March-April, 1923, issued in August 1923, and that no numbers in arrears shall be issued. We beg our subscribers to notice this decision and especially to note that Vol. III, No. 1, April, 1924, follows Vol. II, No. 6, issued in August of last year. Hereafter it is proposed and

expected that publication will go on regularly, four numbers of about 90-100 pages each, to be issued in one year. Subscribers who have already sent money for Vol. III. will have their money applied for that purpose and will receive the magazine for the full year. We ask our subscribers and exchanges to continue their faith and patience with us, to renew their subscriptions if they have not already done so and to try to interest others in the magazine. Sample copies will be freely and gladly sent to any persons likely to be interested in our magazine if names and addresses are supplied to us. We also hope that our exchanges will help us by reviewing our magazine in their columns and we shall be pleased to reciprocate in the same way. We feel that our magazine is unique in its field. We know that its appeal is not a wide one but we are anxious to come in contact with all those persons, societies, and publications that take an interest in Mahayana Buddhism. We shall feel most grateful to any persons who help us in our object.

The sympathy of the Eastern Buddhist Society is given to all the sufferers in the great disaster of the earthquake and fire of September 1, 1923. In comparison with large losses it hardly seems as if small ones should be mentioned, but our *Eastern Buddhist* has had its share in the terrible calamity. The destruction of the printing house made publication of our magazine impossible for some time and thereby greatly delayed it, the temple home at Kamakura of the Editors of this magazine was demolished and ruined, and many friends and acquaintances lost their homes and property and some even their lives. Greatly to their regret, the Editors and members of the Society have to report the death on September the first in Yokohama of one of the subscribers, of the *Eastern Buddhist*, Mr. W. D. Visser, Vice-consul of the Netherlands, who was killed in the earthquake.

Besides the terrible loss of life and property, many fine

libraries were destroyed. At the Imperial University Library in Tokyo where seven hundred thousand volumes were housed, there were many books valuable to Buddhists, many of which are now absolutely irreplaceable. The Max Müller collection, the Tibetan and the Manchurian Tripitaka were among those burned. Other fine libraries met the same fate. Many ancient Buddhist temples were burned, among them splendid edifices belonging to the Eastern and the Western Hongwanji in Tokyo. In Kamakura many historic temples were demolished, in their number one dear to the *Eastern Buddhist* Editors, Engakuji, the famous meditation temple of the Zen sect. Many temple treasures were ruined and lost.

In regard to relief work the Buddhists have been active and have contributed money, time, and energy. Reconstruction is being rapidly carried on, but much has gone forever never to be replaced.

All changes and passes away. The Buddhist principle of impermanence has been most realistically brought home to our minds. "This world is but a dew-drop world," a Buddhist poet has put it. It is indeed a world of change, the wheel of life is forever turning, and karma is working and bringing out new developments of life, and it is on these new developments that we must centre our thoughts and our hopes and not mourn too much over the past.

NOTES

「唯識二十論の對譯研究」 is a comparative study of the translations, three Chinese and one Tibetan, of Vasubandhu's *Vimśaka-Kārikā* and *Sūtra* on the theory of Vijñānamātra. The author, Professor Gessho Sasaki, is president of the Otani Buddhist University, and the present work forms one of the textual studies in Indian Buddhist philosophy. Professor Sasaki and his co-workers have been engaged in the work for some years, and it was planned to publish Nāgārjuna's *Mādhyamika-sūtra* as the first in the series. But owing to some difficulties, typographical and otherwise, Vasubandhu's *Vimśaka-kārikā* has had the honour of appearing first. The Introduction comprises chapters on the life of Vasubandhu, the various Chinese and Tibetan translations of the text, and the principal ideas expounded in it. The text itself has all the four translations printed one underneath another, in order to facilitate a lineal comparison of the different renderings. At the end Mr. Yamaguchi gives a detailed result of his study of the Tibetan translation as compared with the Chinese. He thinks Paramārtha's comes closest to the Tibetan, which latter he has carefully revised by the aid of Vinītadeva's commentary. This commentary which is found in the Tanjur collection, has proved very useful in his tedious critical study of the text; for it gives the Karika itself along with Vinītadeva's own explanatory notes. Mr. Yamaguchi who took advantage of this Tibetan work was thus enabled to solve the many difficulties that baffled Professor L. de la Vallée Poussin in his edition of the Karika. The present work is no doubt indispensable to students of the Yogācāra school of Buddhism. It may be mentioned in this connection that Professor Teramoto has published a Japanese translation of the Tibetan *Vimśaka-kārikā* in separate form.

The Central Conception of Buddhism, by Professor Stecherbatsky, is a dissertation on the philosophy of the *Abhidharma-kośa*. The *Kośa* as is well known is Vasubandhu's scholarly attempt to systematise the teaching of the Sarvāstivādins, though Vasubandhu's critical spirit did not allow him to follow mechanically their traditional interpretations. Professor Stecherbatsky considers Dharma the central idea of Buddhist philosophy as expounded in the *Kośa*, and a dharma is understood by him to mean a subtle, unanalysable, and ultimate element of existence. The *Kośa* enumerates seventy-five such elements under the two general headings, sanskrita and asanskrita. The classification is naturally so arranged as to explain the process of emancipation which is the aim of Buddhist life. As the author of *The Central Conception of Buddhism* understands, the interconnection and interaction of these seventy-five dharmas or elements produces a phenomenon called life or consciousness. And as these elements are perpetually in a state of turmoil, the Buddha advised us to be free from them, that is, to effect a final suppression of the dharmas when Nirvana is realised. Prof. Stecherbatsky thinks that Buddhism characteristically differentiates itself from the other Indian systems by this conception of the seventy-five dharmas as a plurality of separate and independent elements of matter, mind, and forces. Dharma is a term universally used by all the Indian philosophers, but it was due to the Buddhists that the term came to denote the special sense of element or separate entity, and in this is to be sought the peculiarity of Buddhist philosophy. The anātman theory is the natural outcome of this conception of dharmas. When the dharmas cooperate with one another according to a definite set of laws, we have this world of constant change without any unifying principle or agent back of it. Momentarism (*kṣaṇikātva*) thus grows to be the feature of existence. The Professor regards Buddhism as radical pluralism; for the elements alone are realities and every combination of them is a mere name covering an aggregate of separate elements.

These views are very ably presented in this book proving how well the author is versed in the Buddhist dogmatics as propounded in the *Abhidharma-kośa*.

We wish to refer in this place to Professor Taiken Kimura's work on the Abhidharma treatises (阿毘曇磨の研究), which was submitted to the Tokyo Imperial University for the degree of *Bungaku-hakushi* last year. The work consists of five parts: (1) the compilation of the Abhidharma treatises generally, (2) the relationship between the Chinese translation of Śāriputra's Abhidharma Treatise and the *Vibhanga* and *Puggala-paññāti*, (3) the *Prajñapti Sāstra*, (4) historical circumstances leading to the compilation of the *Vibhasha*, and (5) some of the Buddhist works utilised by Vasubandhu for his *Abhidharma-kośa*.

In China the study of Buddhism seems to be reviving recently, especially of the Yogācāra and the Madhyamika philosophy. An edition of the Chinese Tripitaka was undertaken and carried to a successful end some years ago by a Buddhist lady, and now some enterprising publishers, of Shanghai, are reprinting a collection of the Buddhist works, which was issued in Japan about ten years ago as supplement to the regular Tripitaka collection known as the Manji Zōkyō edition of Kyoto. This supplement comprises several hundred volumes, some of which are quite difficult to obtain singly, especially since the paper moulds of the original galleys were most unfortunately destroyed by fire. That China can now undertake a photographic reprint of this shows to what extent the revival of interest in Buddhism is spreading in that country. That she has some of her monks studying Shingon at Kōyasan in Japan, and that Reverend Raifu Gonda, one of the foremost exponents of the mystic school in Japan, is planning to go over there to the land where Kōbō first obtained his knowledge of Shingon, have already been noticed in the previous numbers of this magazine. We are also told that there are a few colleges in the country devoted to the promotion of the study of Buddhism. The

Kaichoon (海潮音), a Buddhist monthly, published at Wuchang under the editorship of Rev. Tai-hsü (大虛) is full of interest and information. This we wish to be the real beginning of a general re-awakening of interest in Buddhism throughout the length and breadth of the Middle Kingdom, which produced in the past so many saintly souls and spiritual leaders contributing to the ever-upward progress of Eastern civilisation, and where Buddhism, fully assimilated by the native genius and mode of feeling, has resulted in the creation of its special form now designated as Zen or Chan (禪).

Statesmen of Japan seem to be very much exercised over the spread of the so-called "dangerous thought" imported from abroad; for they think this is the main cause of unrest observable in various activities of life at present in this country. To fight it they have recently asked leaders of the religious world, Buddhist, Christian, and Shinto, to interview the Premier and Ministers of Education and Home Affairs and to give them whatever suggestions or remedies the leaders could propose concerning the present situation. In some near future we may see some practical measures put into effect for the stamping-out of the undesirable set of ideas or modes of thinking. It was also with this in view that the government recently took steps to establish an independent Shinto bureau with an Imperial prince for an honourable president. How far, however, paternalism of this sort succeeds remains yet to be seen. Ever since the Restoration the statesmen in power have pursued a nothing-to-do-with policy in regard to Buddhism, in fact they have persecuted it in a negative way. They thought religion was for the simple-minded and unlearned. Knowledge has been given the first seat in everything and faith forced to hide herself behind the screen. While various circumstances, moral, economic, and intellectual, have conspired to encourage the growth of "dangerous thought", whatever it may mean, we cannot excuse the Meiji and Taisho statesmen from being responsible

to a great extent for the present state of affairs which they choose to call "freakish," "unbalanced," "unpatriotic," "radical," "foreignised," etc. Leaders of religious thought could not be made the cat's paws to serve the purposes of the politicians who are themselves far from being religious in whatever sense this term may be interpreted. Religion is primarily concerned with one's spiritual life, it means to save the soul, and when this is accomplished the other phases of life take care of themselves, political interference or no.

Kwannon, Goddess of Mercy, who is a transformation of Avalokitesvara, has been most prominently connected with the disaster of September 1, 1923. When the fire was raging along the River Sumida and destroying the districts of Honjo and Fukagawa, the Asakusa temple where the popular Kwaunon is enshrined, was miraculously saved from the devastating element. Stories are abroad about water being squirted out from the temple building and the trees surrounding it. While all the poor refugees, numbering more than 30,000, who were gathered on the other side of the River at that fatal depot for military supplies were burned alive, those who congregated around the Asakusa temple were all saved. This wonderful escape was regarded by them to be due to the merciful protection of the Goddess, and after the fire the sacred precinct was thronged with grateful people. Incense, flowers, candle-lights, and coins were most liberally offered at the altar of Kwannon. In contrast to all the surrounding regions where nothing but death and desolation reigned, the temple grounds were singularly animated with life and hope and grateful hearts. Whatever natural explanations we may give to this phenomenon, there is something in the deep recesses of our hearts that compels us to go beyond finite things. To this mystery we pay our deepest reverence and not to superstition as one may think, when, for instance, out of the ashes of the unfortunate sufferers of the holocaust at the military supply depot, an image of Kwannon

was moulded and recently enshrined with due ceremony at a Buddhist temple in Tokyo to pray for the eternal peace of the poor souls in another world.

It is our great regret to have to report that the death of Mr. Shunji Nakamura which took place in February this year. He was a devout Buddhist and a sympathiser of our work, besides being a noted educator as the founder of the Seikai schools where a special method of teaching and training is being carried out, meditation being made a daily practice of the students. His ideas were not of everyday pattern modelled after the standard set up by the Bureau of Education. He worked too strenuously and his comparatively frail constitution succumbed prematurely to the pressure of his work. He was not quite fifty years of age when he passed. We hereby express our deep respect for his departed spirit.

Our new contributor, Robert Cornell Armstrong, M. A., Ph. D., is a long resident in Japan from Canada, and the author of several learned articles and books. Among them are *Just Before the Dawn*, being the life and work of Ninomiya Sontoku, a great moral teacher and economist during the Tokugawa era; *Light from the East*, which is studies in Japanese Confucianism, *Progress in the Mikado's Empire*, for Canadian young people. He has also contributed to the Transactions of the Asiatic Society of Japan, and Encyclopedia of Religion and Ethics. He is intensely interested in the study of Japanese history and religions, especially in Buddhism and Confucianism.

The following books and pamphlets are received:

From the Royal Asiatic Society, London, THE CENTRAL CONCEPTION OF BUDDHISM AND THE MEANING OF THE WORD "DHARMA", by Th. Stecherbatsky, Ph. D., Professor in the University of Petrograd, 1923. .

From Probsthain and Co., London, MAHAYANA DOC-

TRINE OF SALVATION, by Dr. Stanislav Schayer, translated from the German by R. T. Knight, 1923.

From The Shrine of Wisdom, London, THE DIVINE PYNANDER OF HERMES TRISMEGISTUS, an endeavour to systematise and elucidate the Corpus Hermeticum, by the editors of The Shrine of Wisdom, 1923.—THE MYSTICAL THEORY OF DIONYSIUS THE AREOPAGITE, with elucidatory commentary by the editors of The Shrine of Wisdom, and POEM ON THE SUPERESSENTIAL RADIANCE OF THE DIVINE DARKNESS, by St. John of the Cross, 1923.

From Librairie des Sciences Psychique, Paris; LA MORT D'APRES CAMILLE FLAMMARION AVEC UN AVANT-PROPOS ET UNE LETTRE DE JEAN MEYER, 1922. A STUDY IN THEOSOPHY AND BUDDHISM, by M. Subramania Iyer, F.T.S., published by Theosophy in Burmah and Ceylon, 1923.

Periodicals more or less regularly received in exchange with *The Eastern Buddhist* are:—THE MESSAGE OF THE EAST, published by the Vedanta Society, Boston, Massachusetts, U.S.A.—THE QUEST, a quarterly review, London, England.—THE OCCULT REVIEW, London, England.—THE SHRINE OF WISDOM, official organ of the Order of Ancient Wisdom, The Hermetic Truth Society, London.—THE JOURNAL OF RELIGION, published by the University of Chicago, Chicago, Illinois, U.S.A.—THE BUDDHIST ANNUAL OF CEYLON, Colombo, Ceylon, India.—THE MAHABODHI AND THE UNITED BUDDHIST WORLD, the Journal of the Mahabodhi Society, Calcutta, India.—THE VEDANTA KESARI, published by the Sri Ramakrishna Math, Mylapore, Madras, India.—PRA-BUDDHA BHARATA, or Awakened India, Mayavati, Almora, Himalayas, India.—THE HINDU MESSAGE, Shrinrangam, India.—SWADHARMA, Madras, India.—SELF-CULTURE, Tinnevely, India.—THE QUARTERLY JOURNAL OF THE MYTHIC SOCIETY, Banagalore, India.—ANNALS OF THE BHANDARKAR INSTITUTE, Poona City, India.—SAMSKRITA,

BHARATI, Burdan, Bengal, India.—**THE ORIENT**, New York, U.S.A.—**LA REVUE SOPHISTE**, Paris.—**LE VOILE D'ISIS**, Paris.—**JOURNAL OF THE AMERICAN SOCIETY FOR PSYCHICAL RESEARCH**, New York, U.S.A.—**RAYS FROM THE ROSE CROSS**, Organ of the Rosicrucian Fellowship, Oceanside, California, U.S.A.—**THE ESOTERIST**, Washington, D.C., U.S.A.—**THE EPOCH AND THE LIGHT OF REASON**, Ilfracombe, England.—**BULLETIN OF THE SCHOOL OF ORIENTAL STUDIES**, published by London Institution, London University, London.—**THE RALLY**, Organ of the International New Thought Alliance, British Section, London.—**DIE CHRISTLICHE WELT**, Stuttgart-Gotha, Germany.—**RIVISTA TRIMESTRATA DI STUDI FILOSOFICI RELIGIOSI**, Perugia, Italia.—**ALLE FONTI DELLE RELIGIONI**, rivista di Storia e Letteratura Religiose, Roma, Italia.—**THE THEOSOPHICAL PATH**, published by the International Theosophical Headquarters, Point Loma, California, U.S.A.—**THEOSOPHY IN THE BRITISH ISLES**, London.—**THE MESSENGER**, Official Organ of the American Section of the Theosophical Society, Chicago, Illinois, U.S.A.—**THEOSOPHY IN AUSTRALIA**, Sydney, N.S.W.—**THEOSOPHISTA**, Rio de Janeiro, Brazil.—**REVISTA TEOSOFICA**, Habana, Cuba.—**THEOSOPHISCHE STREBEN**, Leipzig, Germany.—**THE HERALD OF THE STAR**, Official Organ of the order of the Star in the East, London.—**REVUE THEOSOPHIQUE**, Le Lotus Bleu, Paris.—**DJAWA**, Java Institute, Weltevreden, Java.

Periodicals occasionally received are:—**ISLAMIC REVIEW**, London.—**THE VEDIC MAGAZINE** and Gurukula Samachar, Lahore, India.—**DIVINE LIFE**, Chicago, Illinois, U.S.A.—**PAPYRUS**, Organ of the Theosophical Society in Egypt, Cairo.—**ACQUARIAN AGE**, The Aquarian Ministry, Santa Barbara, California, U.S.A.—**ST ALBANS LIBERAL CATHOLIC CHURCH**, Monthly paper, Sydney, N. S. W.—**THE BUDDHIST CHRONICLE**, Colombo, Ceylon, India.—**LA ROSE CROIX**, Paris.—**RIVISTA ASTROLOGICA**, Habana,

Cuba.—THE PAN AMERICAN MAGAZINE, New York, U.S.A.—BULLETIN DE L'ASSOCIATION FRANCAISE DES AMIS DE L'ORIENT, Paris. REINCARNATION, Chicago, U.S.A.

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Whosoever, being innocent, endures reproach, blows, and bonds, the man who is strong in his endurance and has for his army this strength, him I call a Brahmana.

The man who is free from anger, endowed with holy works, virtuous, without desire, subdued, and wearing the last body, him I call a Brahmana.

The man who, like water on a lotus-leaf or a mustard seed on the point of a needle, does not cling to sensual pleasures, him I call a Brahmana.

The man who is not hostile, who is peaceful amongst the violent, not seizing upon anything amongst those that seize upon everything, him I call a Brahmana.

The man who is stainless like the moon, pure, serene, and undisturbed, who has destroyed joy, him I call a Brahmana.

The man whose way neither gods nor Gandhabbas nor men know, and whose passions are destroyed, who is a saint, him I call a Brahmana.

The man for whom there is nothing, neither before nor after nor in the middle, who possesses nothing and does not seize upon anything, him I call a Brahmana.

Vasethasutta.



THE EASTERN BUDDHIST

SAYINGS OF A MODERN TARIKI MYSTIC

PART I

JAPANESE Buddhism may be divided into two groups : *Jiriki* (自力) and *Tariki* (他力), or "Self-power" and "Other-power." The Self-power School teaches the doctrine of individual salvation, according to which moral purity and enlightenment are the necessary conditions of emancipation; while the Other-power School teaches an absolute reliance on the grace of Amitabha Buddha; for finite beings are not by themselves able to attain to a state of perfect freedom and saintliness. What is needed of a Tariki devotee is therefore an unqualified and whole-hearted faith in the love of the Buddha, and in the absolute efficacy of his Original Vows¹. He may be full of moral shortcomings and cherish evil passions (*kleśa*) which he has not brought under control, but he need not worry about this if only his heart overflows with joy and gratitude for the merciful care of Amitabha; for such a heart which is above morality and intellection, will not be bothered by its moral imperfections, as it knows that the latter are no hindrance to one's rebirth in the Pure Land.

Amida's² love for finite beings and the latter's absolute confidence in his love are often compared to the relations

¹ *Pārapranidhāna* in Sanskrit. They were made by Amitābha Buddha innumerable ages ago when he was still a Bodhisattva practising the six pāramitās. Finally he realised supreme enlightenment and became the Buddha, which fact, according to the Shinshu followers, most conclusively proves that all his vows are fulfilled. They are forty-eight in number and the most important one, the eighteenth, is that salvation or rebirth in his Land is promised to all beings who would even once sincerely think of him.

² Amida is the Japanese reading of the Sanskrit Amitābha, which literally means "Infinite Light."

between mother and child and have been specified by one¹ of the recent Shinshu scholars as follows :

1. As the child makes no judgments, just so should the followers of Tariki be free from thoughts of self-assertion (*jiriki*).

2. As the child knows nothing of impurities, so should the Tariki followers never have an eye to evil thoughts and evil deeds.

3. As the child knows nothing of purities, so should the Tariki followers be unconscious of any good thoughts they may cherish.

4. As the child has no desire to court its mother's special favour by making her offerings, so should the Tariki devotees be free from the idea of being rewarded for something given.

5. As the child does not go after any other person than its own mother, so should the Tariki devotees not run after other Buddhas or Bodhisattvas than Amitabha himself.

6. As the child ever longs for its mother, so should the Tariki followers think of just one Buddha, the Buddha of Infinite Light.

7. As the child ever cherishes the memory of its own mother, so should the Tariki followers cherish the thought of one Buddha, Amida.

8. As the child cries after its mother, so should the Tariki followers invoke the name of Amida.

9. As the child, thinking of its mother as the only person whom it could absolutely rely on, wishes to be embraced by her on all occasions, so should the Tariki followers have no thought but to be embraced by Amida alone even when in peril.

10. They should have no fears, no doubts, as to the infinite love of Amida, the One Buddha, whose vows are not to forsake any beings in his embrace. When once embraced in his light, no beings need entertain the idea of being deserted by him.

¹ Gido (義導), sometimes called Iriki-in (威力院), 1805-1881. The translation is a free rendering of the injunctions which he left for his disciples.

Though somewhat repetitious, the above sums up what the Shinshu faith is, and why it is called "Other-power" in contradistinction to "Self-power." While Amida or God or The Other stands all by himself asserting his absolute independence, the "I" symbolising all that is mortal, finite, imperfect, sinful, and bound for Naraka¹ or eternal annihilation is made to find the meaning of its existence in The Other only.

Kōjun Shichiri (七里孝順), the author of the sayings reproduced below, belonged to this sect of Tariki. He lived at Hakata, a city in the south-western part of Japan, and was sixty-six years old when he died in 1900. He had a large following, and his spiritual influence was great among all classes of people. A burglar once broke into his house and demanded of him to give up his valuables. The way however the intruder was treated by the follower of the all-merciful Amida moved him greatly. When he was later arrested, he confessed everything and told the police how he came to be an entirely new man after his encounter with Shichiri. Shichiri was also a great scholar and left quite a few learned writings; but what interests us here is his practical faith and not his scholarly discourses filled with technicalities, which generally marks those of the learned followers of the Shin sect. The following passages in this section of the article are principally culled from a small book entitled "Sayings of Reverend Shichiri" (七里老師語錄) which was compiled by Chizen Akanuma, 1912; the translations made from its eighth edition are somewhat free.

As the Tariki doctrine denies the efficacy of "self-power" as the means of salvation, it naturally cultivates the feeling of absolute dependence as the one thing that is needed.

¹ Naraka or Nirriti is Buddhist hell. It is divided into many compartments. The principal difference between Hell and Naraka is that in the latter sinners suffer only as long as their karma is effective, for their souls are never condemned to eternal suffering as is traditionally taught in Christianity.

Negatively, or from the devotee's subjective point of view, this feeling may best be cherished by abandoning all thoughts of selfhood and filling his consciousness with the infinite love of Amida, who does not ask for moral perfection as the condition of rebirth in his Pure Land. This simple faith unadulterated by reflection or self-criticism is all that is demanded of a Tariki follower. Therefore says Kōjun Shichiri :

"Even when you understand that the Nembutsu¹ is the only way to salvation, you often hesitate reflecting within yourselves, 'Am I all right now? Is there something more to be done?' This is not quite right. Better be fully confirmed in the thought that your karma has no other destination but that for Naraka. When you are fully confirmed in this, nothing will be left for you but to hasten forward and take hold of Amida's helping hands. You may then be assured of your rebirth in his Pure Land. Have no scruples in your minds thinking how to curry favour with Amida or whether you are really to be embraced by him. These scruples come from not having fully abandoned the thought of selfhood. Resign yourselves to the grace of Amida and let him do what he chooses with you; whether you are to be saved after or before all your sins are wiped clean, is the business of Amida and not yours."

"Here is a blind man going along the mountain pass. He is about to cross a log-bridge over a river. Being a self-confident man, he walks straight ahead beating his way with a stick. When he comes halfway the bridge turns over. Quickly throwing the stick, he holds on to the log with both hands. The realisation of his impending fall down in the rapids and the consequent sure loss of life frightens him terribly. A merciful man with a boat happens at this moment to be waiting just below the bridge ready to receive the poor blind venturer. 'Let go!' cries the boatsman, 'let go your hold on the log. I am ready to get you down here.' The blind man however refuses to listen to him, saying, 'I cannot. If I let

¹ Invoking the name of Amida.

go my hold, I shall surely be swept down in the rapids.' The boatsman is insistent and urges him to come down. Being still undecided and wavering, he tries to release one hand. Finally, the impatient boatsman tells him that if he does not do what he tells him to do, he will not be bothered any longer. In utmost despair and with the thought of certain death either way, he lets both hands off the log, and to his greatest joy finds himself safely and comfortable in the boat below.

"In a similar way, people at first wander from one god to another sounding their way in vain with the stick of 'self-power,' until they come to Amida's one passageway. But they tenaciously hold on to this passageway and refuse to leave it. Amida who is waiting underneath with his boat of Original Vows ready to take them in with him, tells them to give themselves up to his embrace. But they cling to the Nembutsu believing in its efficacy. When they are told again that the Nembutsu in itself has nothing to do with their salvation, they now cling to the thought that they have a faith. This is like holding on to the log-bridge with one hand. When however even this last string of self-justification is cut off, they are truly embraced in the boat of the Original Vows and assured of their rebirth in the Pure Land of Amida, when they have a feeling of complete relaxation and indescribable happiness."

Therefore, according to this Tariki mystic, "to believe truly, means absolutely to rely on Amida, or to embrace him unreservedly and unconditionally, or to abandon all thought of selfhood and self-assertion. More technically expressed, "to believe is not to have a shadow of doubt concerning the Original Vows of Amida in which he most definitely assures us of our rebirth in his Land of Eternal Bliss. This assurance being absolute, Amida does not lay down any conditions, nor does he expect of us any self-sacrificing and merit-accumulating practice. For where faith is once established, our life will be entirely at Amida's disposal. It is like giving up all our possessions in his hand which distributes them in the way he

thinks best. We receive from him what we need, and we are perfectly satisfied with him as well as with ourselves. Here lies the ultimate signification of Tariki faith."

Theologically, Christian faith and the Tariki seem to be irreconcilably opposed, but psychologically I am inclined to think that the Tariki Buddhist will not hesitate to accept whole-heartedly everything that is quoted below from one of the sermons delivered by the German mystic, Gerhard Tersteegen. Even the terminology may not stand in the way. "Place no confidence whatever," says Tersteegen, "in your own hearts, your courage, your strength, your light, your virtues, or your faithfulness; but, like myself, be as little children who must perish without a mother's care. All that is our own is worthless, and everything else is free grace, for which we must every moment wait and receive. But we can never trust too much to our gracious Redeemer; to Him, the most miserable may approach on the footing of free grace, cordially seek His favour and friendship, pray to Him without ceasing, filially depend upon Him, and then boldly venture all upon Him. Oh, He is faithful, and will perform that in us and through us which neither we nor any other mortal would be able of himself to accomplish."

The Tariki devotees thus come to Amida not only with their feeling of absolute dependence but with all their troubles, passions, and moral imperfections whatever they may be. They have thrown themselves down, body and soul, at the feet of their Lord, with the most unselfish faith that Amida will dispose of them in whichever way he likes. They accept everything and anything from Amida. According to Shinran, the founder of the Tariki School, he is willing even to go to Naraka because of his faith in Amida. Affirmation, "Everlasting Yea," marks the life of the Tariki followers.

This "Yes" attitude towards the world, accepting everything, good or bad, pleasant or painful, and viewing life *sub*

specie eternitatis, is one of the characteristics of all genuine mystics, and we read the same general attitude of mind in the sayings of Shichiri, who has this: "To hear the call of Amida, or believe in his Original Vows, ultimately comes to utter this one word, 'Yes,' in response. Don't say 'but,' and get away from the embrace of merciful Amida." Again, "To trust or to place reliance upon the Original Vows of Amida means to understand or to nod assent to what is given to you, —and this without any thinking or reflection or deliberation. As soon as you hear the call, you respond at once, saying, 'Yes, I come.' In the teaching of Tariki, nothing more is needed, for we just let the Original Vows work by themselves." "It is like the moon reflected in the tub. When we try to take hold of it, the harder we try the more turbulent grows the water and the more disturbed the shadow. But by letting them alone, the full moon serenely shines on the water. Just so, when we are too anxious to feel joyful, this defeats its own end. Better have no such anxieties, but simply believe in the efficacy of the Original Vows, and all that is needed for your happiness will follow by itself."

Zen is generally regarded as the Jiriki end ("self-power") of Buddhism, standing in diagonal opposition to the Tariki. But extremes meet, for Zen is one with Shin in saying "yes," "yes," in response to the kaleidoscopic changes of the objective world. When Hui-chung, the National Master of Nan-yang (南陽忠國師), called his attendant, the latter responded. When this was repeated three times without the disciple's awakening to the knowledge of Zen, said the master: "Until now I thought I was not worthy of you, but I find that you have not been worthy of me all this time." This may sound unintelligible as it stands, but what Zen wants us to see here is to have us realise the "yes" attitude of mind in its simplest and most original type. There is however a difference metaphysically between Zen and Shin in this respect. While Shin regards the one who responds to the call of Amida and says "Yes" un-

conditionally, as Amida himself in you, that is, The Other standing in opposition to "I"; Zen merges the "I" in The Other, and this synthetic merging forms the basis for the Zen psychology of affirmation. In Zen this consciousness of identification is read in terms of the enlightened "I", whereas in Shin The Other always stands out prominently and the "I" is considered to have been embraced in the wholeness of The Other. Zen is therefore richer in the intellectual elements and Shin in the affective or emotional. Isolation is one of the features of Zen, and sociability of Shin.

The doctrine of identification which is characteristic of all schools of Buddhism as distinguished from Christianity is also taught by the Shin mystic: "When the founder tells us to place reliance upon Amida, it means to make his power my own. It is like a child being carried on the back of its parent. The strength of the latter is the strength of the former." "When we speak of Amida and sentient beings, they appear to be different one from the other; but when in one thought beings are thrown into the fire of mercy, they are one even with Amida himself. Like a piece of live charcoal, fire is charcoal and charcoal is fire, they cannot be separated." Further, writes the Shin mystic, Shichiri, "If I say I have sins of one thousand kalpas, there is Amida on the other side with merits of ten thousand kalpas. But when all is told, these imperfections, these merits,—they both belong to Amida as well as to myself. When we understand this, we realise the state of absolute freedom. In a poor family, there is but one coat for both father and son." Again, "it is like throwing a handful of snow into boiling water, no trace of it will be visible in the cauldron. Let all the faith, all the joy, all the Nembutsu, that you can find in your heart be thrown into the pot of the Original Vows, and you will find yourself in one water of identification."

We must not however forget that with the Shin devotees

this one water of identification is always described in terms of The Other and not "I." "Look into the tub filled with water: how deep it looks! and how gleaming is the crystal at the bottom! But, halt, do not rush to the conclusion, as in the other schools of Buddhism, that the Buddha-Nature is in me, that Amida is an idealistic creation, and that the Pure Land lies nowhere else but in my Mind. But really there is no depth in the tub-water, the depth is the reflection of the sky; there is no crystal at the bottom of the tub, it is the shadow of the moon which shines far above. Therefore, says the founder of the Shin faith: The water looks deep because of the unfathomability of Amida's love, and the crystal shines because of the moonlight of his Buddha-Nature. I therefore tell you, Put your reliance upon Amida."

This putting everything upon the shoulders of Amida may seem to encourage moral irresponsibility and to create the habit of utter indifference to social welfare and advancement. But we must remember that religion has its transcendental domain of activity where facts and events are judged and valued by a standard of its own. It does not teach mere passivity as we may superficially infer. For before one comes to the realisation of absolute dependence one has to go through much of inner struggle; the Tariki realisation is never attained until the last straw of self-assertion is given up. Passivity marks the end of the utmost strenuousness and tension. Without the latter no Tariki experience will take place in anybody's spiritual life. As the Egyptians would have it, "the archer hitteth the target, partly by pulling, partly by letting go; the boatsman reacheth the landing, partly by pulling, partly by letting go." There is something in the mechanism of the human soul that cannot be worked by self-consciousness and critical philosophy.

"To be delivered does not mean to run after Amida while he flees away from you, but it means to pick up the drowning persons on to the boat and save them from death. When the

boatsman says he will save you from being drowned, will you try to swim up to him by yourself? Have you strength enough to do so? Understanding, as you do, how sure your death is and how merciful The Other is, why do you hesitate? The only thing you may do in this case is to let your life-saver do whatever he knows best for your welfare. There is no need for you to look backward and forward and to carry along such old stuff as Nembutsu or faith or joyful heart. As soon as you realise the destiny of your sinful existence and the infinite, unconditional love of The Other, be gone with the last trace of self-assertion in whatever form, and abandon yourself, heart and soul, at the feet of the saviour."

The giving up of everything of mine and the embracing of The Other unconditionally, is to be preceded by humiliation and helplessness. Without the latter no salvation will be possible. Humiliation comes from the sense of unworthiness, and helplessness is the consciousness of finitude and limitation. Being finite and limited on all sides and in every way, we do not know how to get out of this, how to realise the state of freedom. When reflection turns upon the infinite perfectability of moral character, that is, on the impossibility of attaining to a state of self-perfection in which all sinfulness has been thoroughly purgated, we are placed at the last stage of despair and hopelessness. If The Other demanded purity, perfection, and strength as the conditions of rebirth in the Pure Land, who on earth could ever hope for salvation? All is destined for Naraka, every one of us, and the world will be the valley of the utmost misery. Thus, we can see that the background of Tariki mysticism is deeply stained with blood and tears and that the doctrine of absolute passivity is heavily lined with the ugly wounds of merciless self-criticism. "Let go and you come up to the surface," is the Japanese saying. Renunciation is however the last resort we can come to and means so many vain efforts previously made for our own salvation. We clung to one thing after another always connected with the "I", we

could not renounce this last possession, we failed to come up to Amida all naked, all shorn of selfhood. The last possession was the hardest to give up. Riches, fame, honour, and worldly pleasures were abandoned, but the self-consciousness or self-conceit that "I" have abandoned, that "I" have faith, still clings to us. As long as this "I" is still with us, we cannot rise to the surface, we cannot be born in the Pure Land; for we are not yet in the state of absolute passivity, that is, perfectly ready to receive the Original Vows of Amida. The giving up which is the mystic's ambition is by no means an easy task. But when this once takes place in its liveliest form, the infinite light of Amida fills up the darkest corners of our minds, and all the imperfections, weaknesses, and turbulences turn into so many rays of the Infinite Light. "When the stalks are burned, not only their form disappears but they turn into fire. So when the virtues of Amida fill us not only the stalks of our evil passions disappear, but they are transformed into virtues. In the Psalms we read: As the more ice produces the more water, so do the more karma-hindrances the more virtues. This is because Amida's virtues are boundless and know no hindrances."

Renunciation is effected when we make a sudden turn in the course of march which has come to its end. Believing that the thing we seek lies in a certain direction, we make steady efforts towards it; we come to the terminus, there is no way to go further, it is a blind alley, we beat against the wall, when suddenly we turn backward and lo! there lies an open field with an ever-receding horizon and with nothing to hinder one's freest movements. This is the occasion when the Tariki mystic feels as if every piece of luggage he has been carrying was suddenly transferred on the shoulders of Amida. A monk came to a Zen master and asked, "What would you say when I have nothing on my back?" "Throw it down!" said the master. "But, sir, did I not say I carry nothing on

my back?" "If so," roared the master, "carry it on." The monk was not yet free from selfhood, of his individual and self-assertive will, he was not walking in the open field empty-handed. Even when he said he had nothing on his back, his "I" was still at the tip of his shoulder, which was at once detected by the master's trained eye.

Shichiri writes: "When Shên-tsan (神讚), a Zen adept of the T'ang dynasty, was one day sitting in his room he saw a fly trying hard to pass through the paper-screen. It buzzed and fluttered its little wings violently but to no purpose. Shên-tsan composed a poem:

'Why dost thou not fly away through the empty door?
How so very strangely thy thought moveth!
For a hundred years thou mayest strike against the
old paper-screen,
But no time will ever come to thee when thou canst
get thy head through.'

The master here means to say this: However self-confident a man may be in his power to go ahead, it is in vain. It is best for him to turn backward where he will see an extensive field. Learning, memory, or intellect is of no help as far as salvation is concerned. Abandon the course of your Jiriki efforts and turn round to the Tariki way where Amida awaits you with his Original Vows and infinite love."

Here is a kind of Shin catechism summing up the gist of its teaching:

"Q. What is the Shin faith?

"A. The easiest of all faiths. You have been in it for the last ten years only that you are not conscious of it yourself.

"Q. What shall I do to have the faith?

"A. Nothing much but to hear.

"Q. How shall I hear?

"A. Just as The Other wills. When you hear a storyteller, you just hear him. All the labour is on his side. As

he talks you hear him. There is no special way of hearing. When you have heard, that is the time when Namu-amida-butsu has entered into your heart.

“Q. If so, is just hearing enough?

“A. Yes.

“Q. Even then, I have fears as to my really hearing it: Did I hear or not? What shall I do with this?

“A. That is not hearing but thinking. No thinking is needed here. Faith is awakened by hearing. Don't be caught here. If you reflect and begin to ask yourself whether you have faith or not, you turn your back towards Amida.”

PART II

The second section of this paper will consist of thirty-eight sayings by Kōjun Shichiri culled from Akanuma's aforementioned work as well as from Ryōtai Koidzumi's compilation, whose fifth edition appeared in 1920. While writing this paper the author has come into possession of another work on Shichiri entitled, “Anecdotes and Sayings of Shichiri Wajo,” (七里和上言行錄) by Yeshō Hamaguchi, in two volumes. It first appeared in 1912 and is published by Kōkyō-shoin (興教書院), Kyoto. It saw its fifth edition last year.

(1) According to the other schools of Buddhism, good is practicable only after the eradication of evil. This is like trying to dispel darkness first in order to let the light in. It is not so with us, followers of Tariki: if you have some worldly occupations such as shop-keeping, etc., just begin saying the Nembutsu even with your mind busily engaged in the work. It is said that where the dragon goes there follow clouds. With faith, with your thought directed towards the West, invoke the name of Amida with your mouth, and good actions will follow of themselves. You fail to hit the mark just because you try to catch the clouds instead of looking for the dragon itself.

(2) You cannot stop evil thoughts asserting themselves because they belong to the nature of common mortals. In the "Sayings of Yokogawa" we read that if we recite the Nembutsu we shall be quite certain of our rebirth in the Pure Land like the lotus blooming above the muddy water. The founder of our sect preaches that if we, instead of waiting vainly for the water to recede, start at once to wade through it, the water will recede by itself from under our own feet. Now when the heart is gladdened in the faith of Tariki, there are in it no waters of greed, anger, etc.

(3) Dedicate your mouth to the Nembutsu. When you regard the mouth as belonging to yourself, it always tends to foster the cause of your fall into Naraka.

(4) After enumerating the sins of common mortals, the reverend master said: It is thus that, in spite of our wish to attain the Pure Land, we find ourselves destined for Naraka. Therefore, let us realise that Naraka is, after all our efforts, our destination. As far as our ignorant past is concerned there is no help for it; but as we have now come to the realisation of our own situation, nothing is left for us but to embrace the way of salvation; for herein lies the purport of the Original Vows.

(5) There are some people who think that they understand what is meant by absolute devotion to the Nembutsu, but who are still doubtful as to their possession of the faith and inquire within themselves whether they are really all right. To such I would say: Give up your self-inquisition and have your minds made up as to the inevitableness of your fates for Naraka. When you come to this decision, you will be serener in mind ready to submit yourselves to the saviour's will. To express the idea in a popular way, such people are like those wives whom their husbands do not seem to care for; they are in constant fear of being divorced. Being uncertain about Amida's love, they are anxious to court his favour. This is because they have not yet altogether given up their selves. When we

know that Naraka is inevitable for common mortals filled with evil thoughts and passions, — and in fact we all are such mortals, — there is nothing left for us but to be cheerfully grateful for Amida's promise of salvation. Whether we should be saved after or before our sins are expiated is the business of The Other and not ours.

(6) What? Is it so hard for you to surrender yourself? For, you say, when my advice is literally observed, you cannot carry on your business. Well, if you cannot, why would you keep it up? "If I don't I shall starve to death," you may say: well, but is it after all such a bad thing as you think, this dying? When I say this you may regard me as inhuman and heartless, but is not your real aim to be reborn in the Pure Land of Amida? If so, when you die your wish is fulfilled. If this was not your original wish, what was it? What made you come here to listen to my sermons? You are inconsistent.

(7) Some people are not quite sure of their state of faith. They seem to put their faith on the scale against Amida's miraculous way of salvation, and try to weigh the latter with their own understanding; while salvation is altogether in the hands of The Other. To think that our attainment of the Pure Land is conditioned by our understanding of Amida's plans so that we cease to harbour any doubt as to the wonderful wisdom of the Buddha, — this is relying on the strength of our faith and setting Amida's mercy away from us. When his mercy is not taken into our own hearts and we only ask whether our doubt is cleared and faith is gained, this faith becomes a thing apart from mercy and the one is set against the other. This we call a state of confusion.

(8) The great Original Vows of Amida are his Will, and the ten powers and four fearlessnesses are his Virtues. Both cause and effect are sealed up in the one name of Amida. A paper parcel superscribed as containing one thousand yen may consist, when counted in detail, of so many ten-sen notes and

so many fifty-sen notes, but all the same the total is one thousand yen. Whether we know the contents in detail or not, we are the owner of the one thousand yen as we have the parcel in our hands. Similarly, in whichever way we may embrace Amida, whether knowingly or unknowingly as to his Original Vows and manifold Virtues, we are, as soon as we accept him, the master of *Namu-amida-butsu*. So says Rennyō, "One is the master of *Namu-amida-butsu* when one accepts Amida." When his name resounds in your mind you have faith, and when it is expressed on your lips it is the *Nembutsu*. Oh, how grateful I feel for the grace of Amida! the Pure Land is drawing nigh day by day!

(9) In case we are depending on others, for instance, if we are working as servants we must first win the confidence of the master by showing our loyalty; for otherwise we can never serve him for any length of time. When a poor man wants to borrow money from a rich man he must prove first how honest he is; for otherwise the latter will never have enough confidence in the debtor. The faithfulness of the debtor must be recognised by the creditor. So in the other sects of Buddhism people are encouraged to rely on their own sincere desire to be saved, which they would have Amida accept for the price of his grace. But "reliance" or "dependence" is differently understood in the teaching of *Tariki*. The feeling of dependence the child has for its mother has not been bought by its own filiality. When the sincerely-loving heart of the parent is taken into its own little heart and when these hearts are made into one heart, the child is truly said to be filial. "Think of your parents with even half as much of the love as is entertained for yourself by the parental hearts,"—so goes the old saying. If you had even one-tenth of such love, you would be the most filial child in the world. In like manner we can't come to Amida and ask him to accept us as the reward of our sincere desire to be saved. [From Amida's infinite point of view our sincerity is not worth being taken notice of by

him.] What we can do is to accept his own sincere desire to save us and rest assured of the fulfilment of his Vows. This is the adamant faith of Tariki.

(10) You say that you never count on the Nembutsu as the efficient cause of your rebirth in the Pure Land because it is only the expression of your grateful heart, but you feel uneasy when you find that you do not say it well. As long as an old lady has a stick in her hand she may not be conscious of its utility, but she would feel unsteady with her feet if she should leave it altogether. In like manner while you can say the Nembutsu you feel all right, but as soon as your Nembutsu becomes rarer you are uneasy. Then you come to think that the Nembutsu has nothing to do with your rebirth in the Pure Land. So far so good, but still feeling that faith is somehow necessary you try firmly to take hold of it after all. While getting out of a boat one sometimes falls into water because one kicks off the boat in the effort to jump over to the bank. You fall into the fault of self-power because you jump at faith just as you let go the Nembutsu. Viewed in this light, this is also a sort of self-power, a self-power of mind if not of mouth. If you say that the Nembutsu is not the efficient cause of rebirth in the Pure Land, why should you not advance another step in your way and also quit the faith itself? Then there will be but one mercy of the Buddha that works, and indeed there is nothing to surpass this state of mind.

(11) Referring to children the reverend master said, "Carried on the back of Amida as they are on the mother's, even the wanton, capricious ones will attain the Pure Land."

(12) "To hear" is the whole thing in the teaching of Tariki. Says the sutra, "Hear the name of Amida!" The Buddha, let us observe, does not tell us to *think*, for hearing is believing and not thinking. How do we hear then? No special contrivance is needed; in *thinking* we may need some method to go along, but hearing is just to receive what is given, and there is no deliberation here.

(13) We should live in this world as in a branch office of the Pure Land.

(14) We feel serene in mind, not because we are assured of attaining the Pure Land, but because we believe the words of Amida who promises to embrace us, to save us in his love.

(15) When holes are stopped in the broken paper screen, no draught will pass through: when we say the Nembutsu continually with our mouth, no evil language will have chance to be uttered. Be therefore watchful.

(16) We read in the sutra, "It is ten kalpas now since the Enlightenment of Bhikshu Dharmakara." This means that family-fortune of father and children is merged in one; that is to say, the merits of Amida are now those of all sentient beings and the sins of all sentient beings are those of Amida. Here lies the uniqueness of the Enlightenment of Amida which distinguishes itself from Enlightenment attained by other Buddhas. According to the latter, thousands of virtues and merits are the sole possessions of the Buddhas themselves, whereas we poor creatures are altogether meritless. There are therefore in this case two independent family legacies; the one rich in endowments and the other next to nothing: while in the Enlightenment of Amida all is merged in one, for in him there is the virtue of perfect interpenetration. When bundles of hemp are burned, not only their original shape is transformed, but they all turn into fire. In like manner, when the merits of Amida enter into our hearts and fill them up, not only the evil passions we have are consumed like bundles of hemp, but they themselves turn into merits. We read in the Wasan: "The greater the obstacles the greater the merits just as there is more water in more ice. The merits of Amida know no boundaries.

(17) The lamp itself has no light until it is lighted, it shines out only when a light is put in. As Amida is in possession of this light of virtue, eighty-four thousand rays shine out of him; broadly speaking, his light knows no impediments and fills all the ten quarters. "Long have I been in

possession in myself of the Original Vows made by the other power and also their fulfilment! and yet how vainly I have wandered about deceived by the self-power's tenacious hold on me!" Again, "There is in the light of the Buddha of Unimpeded Light the light of purity, joy, and wisdom, and its miraculous virtues are benefiting all beings in the ten quarters." Again, "As this is the teaching of Amida who turns all his merits towards the salvation of all beings, his virtues fill the ten quarters." It is thus evident that Amida is surcharging us with his merits.

(18) Certain Tariki followers imagine that as Amida attained his Enlightenment ten kalpas ago which determined the status of sentient beings as ultimately destined for the Pure Land, all that they have to do on their part for salvation is but to remember the fact of Amida's Enlightenment, and that as to their understanding of the meaning of Tariki nothing is needed, for the remembrance is enough. This however is not the orthodox teaching. If we have no inner sense of acceptance as to Amida's infinite grace, it is like listening to the sound of rice-pounding at the next-door neighbour's which will never appease our own feeling of hunger. The ancient saying is, "A distant water cannot put out a near fire." A man comes into town from a faraway frontier district; while staying in an inn, fire breaks out in the neighbourhood and confusion ensues. The traveller quietly remarks: "In my country there is a big river running in front of my house, and there is a great water-fall behind, besides the canals are open on all sides: you need not be afraid of the fire's getting ahead of you." But all the waters thousands of miles away will not extinguish the fire at hand. The inn is reduced to ashes in no time. You may imagine that in your native country of Amida's Enlightenment there securely lies the assurance of your rebirth in the Pure Land ten kalpas ago and also that there runs the great river of oneness in which are merged subject and object, Buddha and sentient beings; and you may nonchalantly say

that you have no fear for hell-fire : but inasmuch as you have no inner sense of absolute dependence your house is sure to be consumed by the flames.

(19) Such old Chinese remedies as kakkonto (arrowroot infusion) may do us neither harm nor good, but with a strong effective medicine there is something we may call toxic after-effect. The grace of Amida as is taught by the other-power school is so vast and overwhelming that its recipients may turn into antinomians. This is the danger one has to be on guard against. Such Tariki followers are inferior to the Jiriki, who cherish a feeling of compunction even in innocently destroying the life of an ant. Whatever the Buddha-Dharma may teach, we as human beings ought to have a certain amount of conscience and the feeling of compassion ; when these are missing, there will be no choice between ourselves and the lower animals.

(20) Some say that Buddhism is pessimism and does not produce beneficial results on our lives. But could Buddhists be induced to love this world so full of evils ? If they were addicted to saké-drinking, a life of wanton pleasures, an insatiable thirst for fame and gain, how would they ever be expected to see into the true signification of this life ? As they are detached from all these evils, they really know how to benefit the world. Since olden days there has been no one who truly worked for our welfare by leading a life of dissipation.

(21) The lower grow the mountains as the further we recede from them, but the nearer we approach the higher they are : so with the grace of Amida.

(22) When they are told this : "If you are going to take refuge in the teaching of Tariki, you must refrain from committing evil deeds such as drinking, smoking, etc.," they are apt to hesitate. Well, let them drink then, let them wander away from the ordinary moral walks, if they are positively so inclined : but let them at the same time only believe in Amida, believe in the Original Vows of the Buddha. When the faith gradually takes possession of their hearts, they

will naturally cease from evil doings. Through the grace of Amida their lives will be made easier and happier.

(23) Knowledge is good, its spread is something we have to be grateful for. But it is like fire or water without which we cannot live even for a day. But what a terrible thing fire is and water too, when we fail to make good use of them! How many human lives and how much property, we cannot begin to estimate, were lost in fire and flood! In proportion to its importance to life, knowledge is to be most cautiously handled. Especially in the understanding of Tariki faith knowledge proves to be a great hindrance.

(24) Knowledge is the outcome of reasoning and knows no limits: faith is the truth of personality. Faith and knowledge are not to be confused.

(25) Knowledge grows as we reason, but love stands outside of reasoning. In the education of children the mother ought to know how to reason about their future welfare and not to give way to her momentary sentiment. Love is the string that binds the two.

(26) Amida holds in his hands both love and knowledge for the salvation of sentient beings. So we read: "In the depths of Amida's love there lies his wisdom beyond calculation." "Namu-amida-butsu" signifies the union of love and wisdom and is the free gift of Amida to us sentient beings.

(27) Doubt is impossible when our salvation by Amida is so positive; and when salvation is so positive we cannot but help saying the Nembutsu.

(28) According to the Tariki teaching, all that we sentient beings have to do in the way of salvation is to accept and believe. Have you ever seen a puppet-show? The marionettes are worked from behind, somebody is pulling the strings. We are all likewise moving through the absolute power of Amida.

(29) While Amida's Original Vows are meant universally for the salvation of all sentient beings in the ten quarters, we

may not experience real joy if we are to receive only portions of Amida's grace as our shares. According to Shinran, Amida's meditation for five kalpas was only for his own sake, for himself alone; why then should not each of us take the whole share of Amida's grace upon himself? There is but one sun in the world, yet wherever we move does it not follow each of us?

(30) "To return to the great treasure-ocean of merits" means throwing oneself into it, that is, throwing oneself into a mass of wisdom, into the midst of Light.

I read somewhere a fine story about a rabbit. As it ran into a heath of scouring rush (*tokusa*), the hunter followed it but could not find any trace of the animal. When he closely searched for it, he noticed that it has been rubbed off by the rush into a nouentity. In a similar way when we throw ourselves into the Light of Amida, all the evil karma and evil thoughts we may be in possession of altogether disappear. When flakes of snow fall into the boiling water they all at once melt away. When we have returned into the great ocean of Merits, that is, when we have thrown ourselves into the midst of Light and Wisdom, nothing of evil deeds and thoughts will be left behind. Think of it, O you, my brethren in faith, while enlightenment is impossible for us unless we reach the forty-first grade, or realise the first stage, we common mortals possessed of ignorance are now firmly established in the faith that we are to be born in the Pure Land of Amida when we have thrown ourselves into his Light where the boiling water of Wisdom melts all our evil karma and evil thought without even leaving a trace of them. This being proved, have we not every cause to be joyous?

(31) We are told to believe deeply in the mercy of Amida, but if you are too concerned with your state of mind the very mercy of Amida may prove to be a hindrance to the growth of your faith. If you strive to grow in faith thinking this must be accomplished for your salvation, the very effort will smother it. For faith means unconditionally to submit oneself

to The Other, and the straining is the outcome of self-power; the heavier you step the deeper you go into the mud of self-power, and the further you stand away from other-power. In this case a step forward means a step backward, and when you think you are deep in it, that is the very time you are receding from Amida.

(32) "To have faith" means not to have any doubt about the Original Vows of Amida; when there is not the least shadow of doubt about the Vows, other things will take care of themselves.

(33) The principle of the Tariki teaching is: "Just ask and you will be saved," and not "You do this and salvation will be its reward." Nothing is imposed upon you as the price of salvation. When you give sweets to your children you do not tell them to do this or that, you simply give them away, nothing is expected of them, for it is a free gift. With Amida, his gift has no conditions attached to it. Let your mortal weaknesses remain what they are, and be absorbed in the infinite grace of Amida.

(34) Saké cannot be poured into an overturned cup, but when it stands in its natural position, anybody can pour saké into it and as fully as it can hold. Therefore, have the cup of your heart upright ready to receive, and hear; it will surely be filled with Amida's mercy.

(35) There are some people who have heard of the Original Vows and say that they believe in them, but somehow they feel uneasy when they think of their last moments. They are like those who feeling dizzy at the surging billows are not at all sure of their safely sailing over the ocean. If they are too frightened at the evil passions that are stirring in their hearts, which they think will assuredly interfere with their ultimate salvation, there will be no end to their vexations. Look at the spacious boat instead of the billows; for the boat is large enough and safe enough for every one of us, however sinful and numerous we are, and there will be no feeling of

uneasiness left in us. When you think of the mighty power of Amida, you cannot have any fear as to your salvation.

(36) We must pay fair prices for things that belong to others. But when they are our own parent's they are justly ours too and we do not have to pay for them. This is because of the parental love that we are allowed to inherit all that belongs to him regardless of our mental capacities. So with Amida, he bestows upon us freely all that he has, — and here is the secret of the Tariki teaching.

(37) There are two ways to get rid of illusions and be enlightened. The one way is to accumulate our own merits and thereby gain enlightenment. The other way is to gain enlightenment depending upon the promise of the Original Vows of Amida; we are then admitted to the Pure Land, not indeed on account of our own wisdom or merit, but solely through the grace of The Other, who is the father of all beings. When we seek the Pure Land, we feel uneasy reflecting on our moral imperfections and the lack of a yielding, believing heart. But this is a state of mind not in accord with the spirit of Tariki, for our attitude here is that of the one who would receive things from strangers and not from his own parent. As we followers of Tariki are all naked with no outward vestments such as virtues or merits, we jump right into the water of the Original Vows of Amida where good men do not stand out any higher than wicked ones; for Amida's grace makes no preference between the two sets of beings.

(38) According to the old Chinese legend, the jelly-fish has no eye and relies upon the crab for its sight. Supposing this true, we are all like the jelly-fish, for we have no wisdom-eye to see through the triple world; and it is only when we are given Amida's own Light of Wisdom that we are really relieved of worry and can see the truth as the one who is destined for the Pure Land.

DAISETSU TEITARO SUZUKI

PROFESSOR RUDOLF OTTO ON ZEN BUDDHISM

Professor Rudolf Otto, of Marburg, is the author of *Das Heilige*, whose English translation entitled, *The Idea of the Holy*, appeared recently. Not satisfied with scholarly achievements he is one of the active workers in the movement of a world's religious union. His view on Zen as a special form of Japanese Buddhism was published in the second report of the said movement. The article is more or less a recapitulation of Professor Suzuki's paper on Zen in one of the previous numbers of the *Eastern Buddhist*, but as it comes filtered through the brains of such a scholarly author, it is reproduced here in an English translation for the perusal of the readers of the present magazine.

PRAJÑA

ZEN, Sanskrit Dhyāna, is the name of a great school of Chinese-Japanese Buddhism whose foremost saint is Bodhidharma. Its peculiar form, which is still living in Japan, was given to it by the Chinese master Hyakujo, circa A. D. 800. The ground of the teaching upon which it rests is Mahayana. And so are its ceremonies, its myth, its pantheon (if it is permitted at all to apply such a distorted expression to the Mahayana). The solemnity of the Numinous that in general lies over Buddhist ceremonies and over the conduct of the better monk is also in keeping with their wonderful temples, halls, religious paintings, acts of worship, and personal conduct. In distinction from the great principal school of Japanese Buddhism, the Shin-Shu, which is essentially personal in nature and which seeks salvation in personal faith in the saving grace of the personal Amida Buddha, the Zen followers are mystics. They are at the same time practical mystics; for like Benedict they couple *ora* and *labora*, like the Benedictines they are tillers of the soil, men of practical labour, or, according to talent, men of creative art in sublime works of painting or sculpture. "He who does not work shall not eat"—was the motto of Hyakujo. Yet all that is not their essential charac-

teristic. I asked a venerable abbot in a fine quiet abbey in Tokyo the question: "What is the basic idea of Zen?" Since he was wedged in by this question, he was obliged to answer with an idea. He said: "We believe that Samsara and Nirvana do not differ, but that they are same. And that every one should find the Buddha-heart in his own heart." But in truth this is also not the chief thing; for it is still "said," still "doctrine," still transmitted. The main point in Zen, however, is not a basic idea, but an experience, which shuns not only concepts, but even the idea itself. Zen reveals its nature in the following instances in which its artists have drawn without words before our eyes in an incomparably impressive manner by mien, gesture, bearing, facial and bodily expression.

1. One must form here first of all a picture of Bodhidharma himself, the prodigiously heavy man who "sits before a wall ten years in silence," in concentrated, nay, in conglomerate force of inner tension like a highly charged Leyden jar, the large eyes almost pushed out of his head by the inner compression, boring their way into the problem, eyes of an exorcist who wishes to conjure up a demon, or a God to stand before him in order that he shall reveal and deliver up his secret. What he is gazing at, what he wishes to compel, who could say? But that it is something monstrous, that it is the monstrous itself, that is revealed in his features. And the great pictures of Bodhidharma are therefore quite monstrous in every nuance of the term as I suggested on page 51 of my book, *Das Heilige*. That this seated person seeks a something, which matters above everything, compared with which all things are viewed with unconcern, a something in word such as only the Numinous itself has, springs directly to the mind. And whoever loses himself entirely in this picture, to him must come the light terror in the presence of the thing which is mirrored in these eyes, in this collectedness.

2. At the same time this collectedness is nothing less than a self-scrutinising, than a self-making or the willing

to find the self. And the final discovery is, God knows, not the product of one's own cleverness, or of one's own doing. And the emancipation which is connected with the discovery is the farthest conceivable from the so-called self-emancipation. The assurances of many expounders of Buddhism who consider that the superiority of Buddhism lies in its teaching of self-emancipation are miles astray. This discovery is a final cracking, a final breaking which comes to one simply as an altogether mystical fact, a fact which however cannot be made by anything. It either gives itself, or withholds itself. No man can make, produce, or find it himself. One can hardly characterise it as "Grace," for to "Grace" belongs a "Gracious One." But it is related to grace, in so far as by grace and the experience of grace the utterly wonderful mystery is meant. It is the using of the "celestial eye" and more fittingly comparable to an entering charm than to an emancipation of self.

3. What is the content of the discovery? The lips of those experiencing it are firmly sealed. And so it must be, for if this school has a dogma, it is that of the inconceivability and complete ineffability of the "thing itself. It is the Truth which has bearing upon all things, which transmutes life in a trice, and which gives a hitherto unseen, misunderstood sense to the existence of himself and of the world. It is accompanied by the most intense heightening of the emotions, and boundless joy. It is linked with a continuous "study of the Inconceivable." This study, however, is nothing intellectual, but an indescribable, ever deeper penetration into the discovered truth of Zen. It streams out into the daily conduct, and illumines the faces of those experiencing it. It engenders readiness to serve, for the meaning of life is service for salvation of all feeling creatures. It is revealed in an oft-repeated four-fold vow:

"How innumerable sentient beings are, I vow to save them all;
How inexhaustible our evil passions are, I vow to exterminate them;

How immeasurable the Holy Doctrines are, I vow to study them ;
How inaccessible the path of Buddha is, I vow to attain it."

It stretches the mind to the highest ideal, but it enjoins renunciation of all personal fame, and inculcates willing humility: "Let one's ideal rise as high as the crown of Vairocana (the highest of the Buddhas), while his life may be so full of humility as to make him prostrate before a baby's feet."

All self-discipline, however, and all actions for others are without compulsion, and "without recompense," unconscious of oneself, without emphasising the things and without merit for oneself.

"The bamboo shadows are sweeping the stairs,
But no dust is stirred:
The moonlight penetrates deep into the bottom of the pool,
But no trace is left in the water."

Samsara itself is now Nirvana. The feverish quest for a goal of salvation beyond being comes to an end. For the object of the quest is found in being itself and in union with it. This world of migration, otherwise a heap of sorrow and evil, is itself the blissful Buddha-sphere; it scintillates in transparent mystical beauty and depth, just as the inspired brush of this artist reproduces it with unparalleled impressiveness. It treats with equal disdain all book-learning and scholastic erudition. But it is a rare, deep, inner wisdom which finds expression in a laconic word, in a prompt maxim, in a concise verse, which only suggests. It is a truth which is not at all that of everyday and which expresses itself best in its own peculiar way in contrast to everyday truth, namely, in its apparent loudness when judged from the outside, by which, as in the case of Socrates, the deep spiritual import becomes doubly visible in its victory over an ugly or bizarre form or face. Such constantly depicted, painted figures are especially Han-shan (寒山) and Shi-te (拾得) whose representation by Shūbun seems to me to be the greatest physiognomical masterpiece of the world.

In no other place has any one succeeded in making the perfectly ridiculous, grotesque of a given external appearance disappear so entirely into nothing, and to make one forget it before the outbursting depth, and in this manner to make felt the utter non-importance of all material or outer things compared to the Inner. And this quite in the laconic manner of Zen itself, with a few strokes and blurs of the most marvellous India-ink. And it is at the same time like "the bamboo shadow which plays without stirring up the dust," that is, so indifferent to all outer effects and without ambiguity. Some have wished to explain the Mahayana in their favourite way as "a penetration of the Vedanta mysticism into Buddhism." One can learn, however, from the forms of Han-shan and Shi-te, or also from the form of the big-bellied one, of Pu-tai (布袋), how wary one must be of these assertions of smuggling. Such figures were simply unthinkable among the pupils of Sankara. And their experience, however ineffable it is, is in tone utterly different from the Brahman-Nirvana of the Vedanta. It is far more naive, more blissful, more thoroughly illumined, far richer in potentialities; it is not world-rejecting, but world-transfiguring. It is mysticism. But it shows that mysticism is not all one and the same thing, that mysticism is not a separate, self-existent category of being, but a something formal, namely the coming to preponderate of the Irrational, which may take place in various ways and with widely differing content. If one wishes analogies for figures like those named, they are offered most readily among the disciples of St. Francis, as Sant Egidio and Ginepro. The statement: "Nirvana and Samsara are the same," would constitute for Sankara an enormous abomination.

4. In a sudden flaring-up the new viewpoint enters. The content of the experience is utterly ineffable. For that reason it simply cannot be transmitted. It must arise in all its originality in each and every person. Instantaneity and especially intransmissibility are the real dogmas of this peculiar

school. It is for this reason that painters ever and again represent Bodhidharma tearing up and throwing away the sutras, the sacred texts and the writings of the school. And yet there are masters and pupils. And this relationship is of the utmost importance. The pupil is not to be instructed in that which is incapable of being taught, but he is to be led as it were, or better *shoved* until intuition breaks in. That which helps him thereto is manifestly first of all the witnessing of the effects of experience which are listed in 3. In their union vividly experienced they must awaken a preparatory conception in the *a priori* of the receptive person, and in that way prepare the breaking through. There are in addition drastic actions of an unusual pedagogy which must appear to us as mad, but which evidently attain their end with the disciple summoned. Suzuki relates the seemingly very little enlightening story of the enlightenment of Hakuin by his master Shōju. Hakuin considers himself already deeply versed in the Wisdom of Buddha and parades his wisdom in front of his master. "Stuff and nonsense"—answers the master when he has finished. Hakuin vindicates himself. Thereupon the master boxes him many a time, throws him out of the house, so that he falls into the mud, and scolds him: "O you denizen of the dark cavern!" Hakuin comes another time firmly resolved to bring his master to speech. This time the master throws him over the veranda, and he falls to the bottom of the stone wall. And while he is lying half-senseless below, the master laughs scornfully down at him. Hakuin now wants to leave the master. Then as he is going about begging in the village, the miraculous happens: a trivial occurrence—as the glittering of the can in the case of Böhme—gives the impulse which suddenly opens his eye to the truth of Zen. Boundless joy overcomes him, and half beside himself he returns to his old master. Even before he has crossed the front gate, his master recognises him and beckons to him, saying: "What good news do you bring? Quick, quick! Come right in." Hakuin tells what he went

through, and the old master tenderly strokes him: "Now you have it; you have it now." Lectures serve as other aids, the strangest lectures, I suppose, which were ever delivered to salvation-thirsting souls. Their laconic, sometimes literally monosyllabic, statements are not instructions. They are seemingly often quite nonsensical, but in reality they conceal a point which is only not wasted on such as have become accustomed to this enigma-solving through previous training. They are rather a kind of edifying cuffs (knocks) for the soul in order to box it ideogrammatically in a given direction. Imagine "conversations" like this one between Ummon and his pupil: What is the (mental) sword of Ummon?—Hung!—What is the one straight passage to Ummon?—Most intimate!—Which one of the three Kayas of the Buddha is it that will sermonise?—To the point!—What is the eye of the true Law?—Everywhere!—What is the way?—Forward!—How is it that without the parents' consent one cannot be ordained?—Shallow!—I do not understand that.—Deep!—How do you have a seeing eye in a question!—Blind. Or a sermon like the following: Ummon is sitting on the master's seat. A monk comes and asks for an answer to questions. Ummon calls out aloud: "O monks!" The monks all turned towards him. Then he arose and left the pulpit without a word.

5. In quite paradoxical utterances, acts, or gestures the utter Irrational and even the quite paradoxical are presented. It shows in an especially remarkable feature its paradoxical and at the same time its completely inner nature, which in the end is contrary to all outer appearance and ostentation. The experiencing of it should be and should remain entirely inner, which withdraws from the realm of the conscious, discursive, uttered into the deepest Inwardness. One should have the matter as completely within oneself as one has one's health, of which one only becomes conscious when it has fled, and as one has one's life within oneself, of which one knows the least and says the least when it is the strongest and most lively. From

this spring the seemingly offensive statements of the masters. They do not want to hear anything of the Buddha or of Zen even. When these two have first come into consciousness, they are no longer possessed in their originality and genuineness. When one reasons about them, they are no longer there.

"When the Soul speaks, then—alas!—it is no longer the Soul which speaks." Just as nobility which is conscious of its being noble is no longer nobility, so is Zen, when it speaks of itself, no longer Zen. Goso says to his disciple Yengo; "You are all right, but you have a trifling fault." Yengo asks repeatedly what that fault is. Finally the master says: "You have altogether too much of Zen." Another monk asks him: "Why do you especially hate talking about Zen?"—"Because it turns one's stomach," says the master. He is annoyed when one wishes to speak of that which cannot be spoken of, which can only be lived and possessed in the soundless depths. And from this attitude spring apparently impious actions, as when a master warms himself on a cold day by burning Buddha-images, or when conceptual objectifications of religion are spoken of contemptuously. As Rinzai says: "O you followers of Truth, if you encounter the Buddha, slay him; if you encounter the Patriarch, slay him." And one day Ummon draws a line in the sand with his staff, and says: "All the Buddhas as numberless as sands are here talking all kinds of nonsense." Or another time: "Outside in the courtyard stand the Lord of Heaven and the Buddha discoursing on Buddhism. What a noise they are making!"—But then the talk may on occasion swing completely around and proceed in quite another tone. The discourse may gently point out the still speech of the things about us, waiting until it becomes intelligible to the disciple himself. Just as one day Ummon is going to the lecture hall when he hears all at once the deep tone of the temple bell. He says: "In such a wide, wide world, why do we put our monkish robes on when the bell goes like this?" And Buddhist painting, especially, has

taken up such methods of instruction. For example, the last words of Ummon return directly painted in the picture, "Temple Bell at Evening." There is the wide, wide world. One sees half disappearing the cloister. The accompanying strokes suggest the ringing of the bell, which one thinks one hears. That is not nature-sentiment; that is Zen. And Zen is also the paradoxical of so many pictures which people to-day would like to class as immature Oriental expressionism—those peculiar impressive landscapes on which a few flaws, at first glance almost completely undecipherable, like a Zen laconism, comprising an entire microcosm and spiritualising it into an ideogram of the Ineffable-Intransmissible. Here Nirvana becomes in fact visible in Samsara, and the One Buddha-heart as the depth of things pulsates with such plainly audible beat that respiration halts. But both are too much "said."

THE RUINED TEMPLES OF KAMAKURA

I

ONE of the results of the earthquake disaster of 1923 in Japan was the partial destruction of the ancient town of Kamakura and the demolition of numbers of temples and historical sites. The earthquake brought down many of these ancient shrines in a second just as if they were a pack of cards instead of massive weather-beaten old edifices which had withstood the hand of time, some of them for centuries. Kamakura itself, which was the seat of the Shoguns' government in ancient days, and is in modern ones a smiling seaside town noted for its ancient sites, fared sadly from the ruthless shaking of that disastrous day. When most foreigners think of Kamakura, they remember the Daibutsu, the great image of the Buddha Amitabha. Pictures of this Buddha may be found all over the world. It is almost too well known to require description, for when the word Buddha is mentioned to the average globe-trotter, it means the Daibutsu of Kamakura. But to the Japanese, Kamakura was famous not only for the beautiful statue of Amida but also for many other ancient relics of the past. All over the town and in its immediate environs were historic and interesting temples set in beautiful surroundings. Alas! many of these, although happily not all, are now no more or survive in a mutilated state, — an irreparable loss to the historian, the artist, and the religionist.

While the memory of these ancient fanes is still with me, I wish to recall them to those who have seen them and remind those who have not of all they meant to the history, art, and religion of Japan.

First of all, the Daibutsu itself. Fortunately it still stands although it has sunk somewhat and is propped with stones and shows that even its massive bulk must have stood some shaking. Fire, flood, and earthquake each has tried to displace the

serenity of this Buddha but in vain. It still sits unmoved, calm, lost in meditation, symbol of the wisdom of the East. It stands in a charming retired grove about a mile from the railway station. Tradition has it that in 1195 A. D. Yoritomo, founder of the Shogunate form of government in medieval Japan, when taking part in the dedication of the restored temple of the Nara Daibutsu, desired to have a similar object of worship in his own capital of Kamakura. He died however before he was able to carry out the plan; but a lady of his court, Itano-no-Tsubone, together with a pious priest, Joko-Shounin, collected funds for the purpose, and in 1252 a large wooden statue was sculptured, the head of which was eighty feet in circuit, and a stately temple to enshrine it was built. But ten years later it was demolished by a great storm and it was then resolved to erect the Buddha in some more enduring material, so the present majestic statue was cast in bronze in 1252 A. D. by the artist known as Ono Goroyemon. We know nothing more of this wonderful artist who has given to the world the perfect statue of Amitabha Buddha. Something, I am sure, of the Buddha's serenity must have been a part of his own soul. The image was enclosed in a spacious temple which was twice destroyed by tidal waves, but the Buddha sat on serenely with downcast eyes and hands folded in meditation. Last year the adjoining temple was again destroyed. I like to think that a woman had the chief part in the erection of this grand statue. It was due to her efforts that funds were collected to build the colossal figure, and this has not been forgotten; for behind the Daibutsu is a stone memorial to the lady Ita-no-Tsubone and flowers and incense are still offered to her spirit.

No matter when one sees the Daibutsu, in early morning, at high noon, in the twilight, or by moonlight, it is always wonderful and impressive. What marks it most is the expression of serenity which it reflects. One may come to the Buddha sad or happy, calm or nervous, angry or filled with melancholy, yet the impression is the same. This Buddha touches the soul

with something of its own peace and serenity, and looking at its calm face and perfect repose of world-abstraction one is filled even if only for an instant with an admiration which is a combination of appreciation and love.

Lafcadio Hearn felt this for he writes: "No matter how many photographs of the colossus you may have already seen, this first vision of the reality is an astonishment. The gentleness, the dreamy passionlessness of those features — the immense repose of the whole figure — are full of beauty and charm. And contrary to all expectation, the nearer you approach the giant Buddha, the greater this charm becomes. You look up into the solemnly beautiful face — into the half-closed eyes that seem to watch you through their eyelids of bronze as gently as those of a child, and you feel that the image typifies all that is tender and calm in the Soul of the East. Yet you feel also that only Japanese thought could have created it. Its beauty, its dignity, its perfect repose reflect the higher life of the race that imagined it; and, though doubtless inspired by some Indian model, as the treatment of the hair and various symbolic marks reveal, the art is Japanese."

Professor Chamberlain has said in his book, *Things Japanese*, "He who has time should visit the Daibutsu repeatedly; for, like Niagara, like St. Peter's, and several other of the greatest works of nature and art, it fails to produce its full effect on a first or even on a second visit; but the impression it produces grows on the beholder each time that he gazes afresh at the calm, intellectual, passionless face, which seems to concentrate in itself the whole philosophy of Buddhism, — the triumph of mind over sense, of eternity over fleeting time, of the enduring majesty of Nirvana over the trivial prattle, the transitory agitations of mundane existence." According to John La Farge: "Like all work done on archaic principles, the main accentuations are overstated, and saved in their relations by great subtleties in the large surfaces. It is emphatically modelled for a colossus; it is not a little made big, like our modern colossal

statues; it has always been big and would be so if reduced to life-size." Speaking of the Daibutsu as a colossus it might be well to remember its dimensions. Its height is forty-nine feet seven inches and its circumference ninety-seven feet two inches. The length of its face is eight feet five inches and its width from ear to ear seventeen feet nine inches, the length of the ear itself being six feet six inches. The circumference of the thumb is three feet. The eyes are of pure gold and the silver boss on the forehead weighs thirty pounds. The image was not cast in a single sheet but made of sheets of bronze cast separately, brazed together and finished off with a chisel.

As I have said, in the old days a great temple encompassed it, but I wonder if much of its charm is not due to the fact that it stands unfettered and unprotected in the open under the sky among the pine trees. It thus makes one think of some great Arhat in India sitting in meditation in a lonely forest, absorbed in contemplation, yet there is no doubt that the Buddha would gain in impressiveness if it were in a more lonely place, in a vaster space, solemn rather than picturesque. In spite however of the rather circumscribed surroundings the coming and going of tourists and pilgrims, the tea-houses and the charm selling booth beside it, in spite of all these drawbacks, I say, the Buddha is perfect to the beholder in its representation of complete repose and pure peace. Here, it must be felt, is the personification not only of Japanese beauty but the symbol of the teachings of Buddhism, which give repose to the spirit and rest and peace to the religious devotee.

There is another great statue in Kamakura much revered by the Japanese. It represents Kwannon, the goddess of mercy. It is made of gilded lacquer over thirty feet high. It stands in the Hase temple. Unfortunately the goddess is hidden behind a wooden door where it is so dark that in order to see the statue well the attendant priest uses a lantern on a pulley so that one can see it only in sections. This is of course a

great drawback and the beholder can only imagine how striking the golden goddess might be were she in more fitting and lovely surroundings. Lafcadio Hearn, master of description, has spoken of the Kwannon thus: "The old priest lights a lantern, and leads the way, through a low doorway on the left of the altar, into the interior of the temple, into some very lofty darkness. I follow him cautiously awhile, discerning nothing whatever but the flicker of the lantern; then we halt before something which gleams. A moment, and my eyes, becoming more accustomed to the darkness, begin to distinguish outlines; the gleaming object defines itself gradually as a Foot, an immense golden Foot, and I perceive the hem of a golden robe undulating over the instep. Now the other foot appears; the figure is certainly standing. I can perceive that we are in a narrow but also very lofty chamber, and that out of some mysterious blackness overhead ropes are dangling down into the circle of lantern light illuminating the golden feet. The priest lights two more lanterns, and suspends them upon hooks attached to a pair of pendant ropes about a yard apart; then he pulls up both together slowly. More of the golden robe is revealed as the lanterns ascend, swinging on their way; then the outlines of two mighty knees; then the curving of columnar thighs under chiselled drapery, and, as with the still waving ascent of the lanterns the golden Vision towers ever higher through the gloom, expectation intensifies. There is no sound but the sound of the invisible pulleys overhead, which squeak like bats. Now above the golden girdle, the suggestion of a bosom. Then the glowing of the golden hand uplifted in benediction. Then another golden hand holding a lotus. And at last a Face, golden, smiling with eternal youth and infinite tenderness, the face of Kwannon."

The temple which enshrines the Kwannon is picturesquely situated and being small and low escaped destruction by the earthquake. There is a belfry containing a fine bell, one of the three largest and finest in Kamakura. The boom from it

is clear and resonant like a great prayer breathed out to land and sea, and it is interesting to note that when it is sounded it is said that all influences of ill omen, all calamities and catastrophes cease and all prayers are granted. Pity then it did not strike at two minutes before noon of that fateful day, September 1, 1923.

This temple of Kwannon is supposed to be of very ancient date, but the present building was erected by Yoshimasa, the eighth Ashikaga Shogun who died in 1492 at the time that Columbus discovered America.

The following is the legend of the temple as related by Lafcadio Hearn.

"In the reign of Emperor Gensei, there lived in the province of Yamato a Buddhist priest, Tokudo Shonin, who had been in a previous birth Hoki Bosatsu, but had been reborn among common men to save their souls. Now at that time in a valley in Yamato, Tokudo Shonin walking by night saw a wonderful radiance; and going towards it, found that it came from the trunk of a great fallen tree, a kusumoki or camphor-tree. A delicious perfume came from the tree, and the shining of it was like the shining of the moon. And by these signs Tokudo Shonin knew that the wood was holy; and he bethought him that he should have the statue of Kwannon carved from it. And he recited a sutra and repeated the Nembutsu praying for inspiration; and even while he prayed there came and stood before him an aged man and an aged woman; and these said to him, "We know that your desire is to have the image of Kwannon Sama carved from this tree with the help of the gods; continue therefore to pray, and we shall carve the statue."

And Tokudo Shonin did as they bade him; and he saw them easily split the vast trunk into two equal parts, and begin to carve each of the parts into an image. And he saw them so labour for three days; and on the third day the work was done, — and he saw the two marvelous statues of Kwannon made perfect before him. And he said to the strangers: "Tell

me I pray you by what name you are known." Then the old man answered: "I am Kasuga Myōjin." And the woman answered: "I am called Ten-shō-ko Daijin; I am the Goddess of the Sun." And as they spoke both became transfigured and ascended to heaven and vanished from the sight of Tokudo Shonin.

And the Emperor hearing of these happenings sent his representative to Yamato to make offerings and to have a temple built. Also the great priest, Gyōgi Bosatsu, came and consecrated the images and dedicated the temple which by order of the Emperor was built. And one of the statues he placed in the temple enshrining it and commanding it: "Stay thou here always to save all living creatures!" But the other statue he cast into the sea, saying to it: "Go thou whithersoever it is best, to save all the living."

Now the statue floated to Kamakura. And there arriving by night it shed a great radiance all about it as if there were sunshine upon the sea; and the fisherman of Kamakura were awakened by the great light; and they went out in boats, and found the statue floating and brought it to shore. And the Emperor ordered it that a temple should be built for it, the temple called Shin-Hase-dera, on the mountain called Kaiko-san, at Kamakura.

There is a famous Shinto shrine in Kamakura which is known to most tourists. Like the temples at Nikko and the Kasuga shrine at Nara, it is painted red and makes a charming picture in a frame of green pines and cryptomerias. This is the temple of the god Hachiman.

The stage building of the sacred dance and the great red colonade were demolished, but the inner shrine standing at the head of a long flight of steps is intact. The doves still hover about the shrine portal and fly down to eat the grain which visitors may buy, served in tiny plates. The picturesque approach to the shrine has been partly spoiled by the loss of the big

drum bridge and other buildings. There remains the lotus pond which in August displays beautiful white and pink flowers, so closely associated with thoughts of Buddhism. When we see the pure and graceful lotus flowers do we not think of the mystic phrase, "Om mani padme hum!" (The jewel in the lotus)? The aged *icho* (gingko) tree, said to be over one thousand years old, is as stately as ever.

In former days there were many grand buildings in the Buddhist style, the guardian gates of the Ni-o, the belfry, the pagoda, the six-sided pavilion, the Gomado where incense was constantly burned, the Rinzo library where the holy books were kept, and the priest quarters, and the great altar building. Hachiman was constructed in the style of Ryobu Shinto; for until the Restoration of 1868 this temple represented the teachings of both Shinto and Buddhism, an amalgamation of the two sects inaugurated by Gyonen and augmented and developed by Kobo Daishi. The present buildings were built in 1828 in this style of architecture, but in 1868 the Buddhist elements were effaced as far as possible in order to preserve Shinto in its simplicity. Except for its brilliant colour it is plain and austere compared to what it must have been in the former days of its Buddhist splendour before the time of the ruthless separation of Buddhism and Shinto. The present temple was erected on the site of a former temple built in Yoritomo's day. The deity worshipped here is Hachiman who was the son of the Empress Jingu, herself a woman of unusual qualities, noted for her manlike spirit, her beauty and intelligence, and who invaded Korea and conquered it. The god had a flourishing reign under the name of Ojin, and upon his death became the patron god of soldiers; for this reason no doubt Yoritomo favoured this god and this temple, and did everything in his power to enhance its beauty and brilliancy. Hachiman was the patron saint of the Minamoto family, and there is a legend to the effect that Yoshiie, ancestor of Yoritomo was born as a son of the god and inherited his

bravery and valour and this name was given to him by his father and he was called Hachiman Taro, so there are really two Hachimans who receive worship from the people. In the later times of Ryobu Shinto, the Buddhists found that Ojin incorporated the eight incarnations of a Bodhisatva.

The dancing stage or Maidono before the earthquake was situated in front of the broad flight of steps leading to the main shrine, but now it has been destroyed. This dancing stage was associated with the name of a beautiful woman, Shizuka Gozen. She was the mistress of Yoshitune, famous youngest brother of Yoritomo. During the exile of Yoshitsune, she was taken prisoner by Yoritomo, brought to Kamakura, and forced to dance in public before him. She obeyed, but as she danced she sang a love song to Yoshitsune exalting his virtues and his heroism and bemoaning his fate. Yoritomo was angry and went away, but he did not take the life of the brave lady as all feared, for another remarkable woman, Masako, the wife of Yoritomo, intervened in her behalf, and her life was saved but saved for sadness, for later when her little son was born he was taken from her side and killed. So was Yoritomo revenged upon her for her spirited song. The poems she sang at that time are famous.

"O village maiden at the spinning wheel,
May it not turn backward just once for me!
Bringing back my old happy times again!"

"Oh, the hills of Yoshino buried snow white,
Where is he whom I love now wandering?
Alas! I know not, but how I long for him!"

Hachiman temple is associated with another interesting character that of Sanetomo, the second son of Yoritomo and the reigning Shogun. There is a great Gingko tree by the steps leading to the main shrine, and this was the scene of a tragedy, for here Sanetomo was murdered one night as he was returning from a ceremony at the temple. His assassin was

his nephew Kugyo who believed that Sanetomo had been instrumental in bringing about his own father's death. As Sanetomo descended the steps Kugyo rushed out at him, thrust at him with his sword and carried off his head. So perished the last survivor of the direct line of Yoritomo. One may fancy that the spirit of Shizuka Gozen was now revenged for the murder of her lover and of her little son. But the young Shogun Sanetomo draws our pity, for he seems to have been a fine young man and a poet of wonderful character. His poems are considered among the best in classical literature.

As you walk on past Hachiman towards Ofuna station you will come to a small temple reached by a steep flight of steps called Arai-no-Emma or Ennoji. Now Emma-O is the god of the Buddhist hells who judges the departed souls. He is represented with a judge's cap and with a most fearful and terrible face with wide open eyes and mouth. This Emma was carved by the celebrated artist Unkei seven hundred years ago and it is said that he died and his soul was brought before Emma who said to him: "When you were alive you made no image of me. Look at my face well and go back and carve it." Unkei returned to the land of the living and from memory wrought the fearful face. The image is kept in a shrine-like receptacle, and at a certain time the priest draws the curtain, and Emma, god of the hells, suddenly glares at you. As Lafcadio Hearn says, "And suddenly, out of the blackness of some mysterious profundity masked by that sombre curtain, there glowers upon me an apparition at the sight of which I involuntarily start back, — a monstrosity exceeding all anticipation, — a Face." On the platform around him stood Ju-O, the nine kings, companions of Emma. I say "stood" for since the earthquake they are mutilated and broken, an arm here, a head there. They are all in piles, the pieces of each god in a separate heap, but I understand as they are government treasures they will be repaired. This is not the first time they have

suffered disaster, for formerly Ennoji stood near the sea-shore and in the fourteenth century the temple with its treasures suffered from the great tidal wave which destroyed the Daibutsu temple. Kamakura has indeed been a great sufferer from the disastrous forces of Nature, — flood, tidal wave, wind, fire, and earthquake. The dread Emma-O has also been injured but the terrible face is still intact and in time will look out from his shrine again. Unkei was a celebrated sculptor of the Kamakura era and a great master of the art. His sculptures are among the art treasures of Japan. They are always characterised by great force and spirit. Professor Fenolosa says that Unkei and Tankei, another great sculptor of the Kamakura era, are as well known to modern Japanese as Donatello and Michael Angelo are to us and that as individuality was the keynote of the new life in the violent days of Yoritomo, they gave great prominence to portraiture. Unkei did much of his finest work at Nara and Kyoto, but later he came to live at Kamakura, and Kamakura is identified with Unkei as far as sculpture is concerned. Besides the dread Emma and the Devaraja, there are two other notable sculptures at Ennoji, the wrinkled old hag, Shozukano-Baba, the demon who is supposed to rob dead children of their garments and compels them to pile up stones upon the banks of the River of the Dead, Sai-no-kawara. The earthquake has shuttered her also, but restoration is contemplated as the face is still intact. The other work of Unkei's here is a small statue of a fierce demon remarkable for the skill in moulding his muscular little body.

As I walked down the steps of Ennoji, I could not help thinking with keen regret of the old straw-thatched Kamakura temples in the Chinese style, now broken or patched, and if patched then roofed with tin and corrugated iron. The whole landscape is changed. One's spirit grows heavy. I retrace my steps to Engakuji where I am lodging and of which I shall write next time, reflecting upon the transitoriness of this terrestrial world, "this fleeting soap-bubble"

world," as a Buddhist poet words it. Suddenly amidst the desolation and waste of Engakuji, the gong belonging to the monks' hall boomed forth and I heard one of the priests intoning the sutra to the goddess of Kwannon. Ah, I thought, the temples may be broken and mutilated, but the spirit of Buddhism is alive even in the waste. It will take more than a great earthquake to destroy it.

BEATRICE SUZUKI

VIMALAKIRTI'S DISCOURSE ON EMANCIPATION

(*Continued*)

TRANSLATED BY PROFESSOR HOKEI IDUMI

CHAPTER 2.

THE WAY OF THE NECESSARY MEANS

At that time, there dwelt, in the great city of Vaiśālī, a wealthy householder named Vimalakīrti. Having done homage to the countless Buddhas of the past, doing many good works, attaining to the acquiescence of the eternal law, he was a man of wonderful eloquence, exercising supernatural powers, obtaining all the Dhāraṇīs, arriving at the state of fearlessness, repressing all evil enmities, reaching the gate of profound truth, walking in the way of wisdom, acquainted with the necessary means, fulfilling the great vows, comprehending the past and future of the intentions of all beings, understanding also both their strength and weakness of mind, ever pure and excellent in the way of the Buddha, remaining loyal to the Mahāyāna, deliberating before action, following the conduct of Buddha, great in mind as the ocean, praised by all the Buddhas, revered by all the disciples and all the gods such as a Śakra and Brāhman king, the lord of this world, residing in Vaiśālī only for the sake of the necessary means for saving creatures, abundantly rich, ever careful of the poor, pure in self-discipline, obedient to all precepts, removing all anger by the practice of patience, removing all sloth by the practice of diligence, removing all distraction of mind by intent meditation, removing all ignorance by fullness of wisdom; though he is but a simple layman, yet observing the pure monastic discipline; though living at home, yet never desirous of anything; though possessing a wife and children, always exercising pure virtues; though surrounded by his family, holding aloof from worldly pleasures;

though using the jewelled ornaments of the world, yet adorned with the spiritual splendour; though eating and drinking, yet enjoying the flavour of the rapture of meditation; though frequenting the gambling house, yet leading the gamblers into the right path; though coming in contact with heresy, yet never letting his true faith be impaired; though having a profound knowledge of worldly learning, yet never finding pleasure in things of the spirit as taught by Buddha; revered by all as the first among those who were worthy of reverence; governing both the old and young as a righteous judge; though profiting by all the professions, yet far above being absorbed by them; benefitting all beings, going wheresoever he pleases, protecting all beings as a judge with righteousness; leading all with the doctrine of the Mahayana when in the seat of discussion; ever teaching the young and ignorant when entering the hall of learning; manifesting to all the error of passion when in the house of debauchery; persuading all to seek the higher things, when at the shop of the wine dealer; preaching the law, when among wealthy people as the most honourable of their kind; dissuading the rich householders from covetousness, when among them as the most honourable of their kind; teaching Kshatriyas patience when among them, as the most honourable of their kind; removing arrogance when among Brahmans as the most honourable of their kind; teaching justice to the great ministers when among them as the most honourable of their kind; teaching loyalty and filial piety to the princes when among them as the most honourable of their kind; teaching honesty to the ladies of the court when among them as the most honourable of their kind; persuading the masses to cherish the virtue of merits when among them as the most honourable of their kind; instruct the highest wisdom to the Brahman gods when among them as the most honourable of their kind; showing the transient nature of the world to the Sakra gods when among them as the most honourable of their kind; protecting all beings when among the guardians as the most

honourable of their kind;—thus by such countless means Vimalakirti, the wealthy householder, rendered benefit to all beings.

Now through those means he brought on himself sickness. And there came to inquire after him countless visitors headed by kings, great ministers, wealthy householders, lay-disciples, Brahman princes and other high officials. Then Vimalakirti taking the opportunity of his sickness, preached to any one who came to him, and said: “Come, ye gentlemen, the human body is transient, weak, impotent, frail, and mortal; never trustworthy, because it suffers when attacked by disease; ye gentlemen, an intelligent man never places his trust in such a thing; it is like a bubble that soon bursts. It is like a mirage which appears because of a thirsty desire. It is like a plantain tree which is hollow inside. It is like a phantom caused by a conjurer. It is like a dream giving false ideas. It is like a shadow which is produced by Karma. It is like an echo which is produced by various relations. It is like a floating cloud which changes and vanishes. It is like the lightning which instantly comes and goes. It has no power as the earth has none. It has no individuality as the fire has none. It has no durability as the wind has none. It has no personality as the water has none. It is not real and the four elements are its house. It is empty when freed from the false idea of me and mine. It has no consciousness as there is none in grasses, trees, bricks or stones. It is impotent as it is revolved by the power of the wind. It is impure and full of filthiness. It is false and will be reduced to nothingness, in spite of bathing, clothing or nourishment. It is a calamity and subject to a hundred and one diseases. It is like a dry well threatened by decay. It is transient and surely to die. It is like a poisonous snake or the hateful enemies or the deserted village as it is composed of the (five) Skandhas, the (twelve) Āyatanas and the (eighteen) Dhātus.

“O ye gentlemen, this body of ours is to be abhorred, and the body of Buddha is to be desired. And why? The

body of Buddha is the body of the law. It is born of immeasurable virtues and wisdom. It is born of discipline, meditation, wisdom, emancipation, wisdom of emancipation. It is born of mercy, compassion, joy, and impartiality. It is born of charity, discipline, patience, diligence, meditation, emancipation, samādhi, learning, meekness, strength, wisdom, and all the Pāramitās. It is born of the necessary means. It is born of the six supernatural powers. It is born of the threefold intelligence. It is born of the thirty-seven requisites of enlightenment. It is born of the concentration and contemplation of mind. It is born of the ten powers, threefold fearlessness and the eighteen special faculties. It is born by uprooting all wicked deeds and by accumulating all good deeds. It is born of truth. It is born of temperance. Of these immeasurable pure virtues is born the body of Tathagata. Ye gentlemen, if one wishes to obtain the body of Buddha and exterminate the diseases of all beings he should cherish the thought of supreme enlightenment."

Thus Vimalakīrti, the wealthy householder, rightly preached for the profit of those who came to visit him on his bed of sickness and made all these countless thousand people cherish the thought of supreme enlightenment.

CHAPTER 3.

THE DISCIPLES

At that time, Vimalakīrti, the wealthy householder, thought to himself thus: "I am on a bed of sickness; surely the Blessed One who possesses great mercy would never leave me unregarded."

Buddha knowing his thought said to Śāriputra: "Go thou to Vimalakīrti and inquire after his health." Śāriputra replied to Buddha and said: "Nay, O Lord, I am not worthy to go and inquire after his health. And why? I remember one day

I was quietly seated meditating under a tree in a forest; then Vimalakīrti came to me and said: 'Well O Śāriputra, to sit thus is not necessarily a quiet sitting. To sit quietly means to withdraw both mind and body from the triple world. Not to rise from the meditation of cessation (i. e., absolute tranquillity) and yet to exercise all manners of daily life, — this is to sit quietly. Following the manner of ordinary people without renouncing the righteous law, — this is to sit quietly. Not to make the mind abide neither within nor without, — this is to sit quietly. Not to be influenced by the heretical views and yet to practise the thirty-seven requisites for attaining the supreme enlightenment, — this is to sit quietly. If one should thus sit he would be approved by Buddha.' At that time, O Blessed One, hearing these remarks, I remained in silence and was unable to reply. Therefore, I am not worthy to go and inquire after his health."

Buddha then said to Mahāmaudgalyāyana: "Go thou to Vimalakīrti to inquire after his health." Mahāmaudgalyāyana replied to Buddha and said: Nay, O Lord, I am not worthy to go and inquire after his health. And why? I remember one day I went into the great city of Vaiśālī and was preaching the law to the people in the streets, Vimalakīrti came to me and said: 'Well, O Mahāmaudgalyāyana, to preach the law to the people should not be done in the manner you do. If the law should be preached at all, it should be done in accordance with the Dharma. There are no created beings in the law, because it is free from their taints. There is no self in it, because it is free from its taints. There is no durability in it, because there is neither birth nor death. There is no personality in it, because there is neither the past nor the future. The law is ever serene as it is far above all forms. The law has no name as it is above words. There is no preaching in it because it is beyond sense and meditation. It has no form as it is like the sky. There is no idle talk in it as it is absolute emptiness. There is no thought of selfhood

in it as it is free from the thought of selfhood. It has no discrimination as it is free from all consciousness. There is no object of comparison in it as there is no relativity. It is subject to neither primary nor secondary causation. It is identical with the essence of things as it is immanent in them all. It is in accordance with the truth as it has nothing to be in accordance with. It abides in the ultimate reality as it remains unmoved on all sides. It is immovable as it does not depend on the six sense-objects. It neither comes nor goes as it is ever changing. It is in accordance with emptiness, formlessness, and aimlessness. It is above handsomeness or ugliness. It knows neither increase nor decrease. It knows neither birth nor death. It has no place of attachment. It is beyond eye, ear, nose, tongue, body, and mind. It knows neither altitude. The law ever is, ever abiding and immovable. The law is far above all thought and all work. Well, O Mahāmaudgalyāyana, the nature of the law being thus, how can we preach it? On the part of the preacher there is nothing to preach or declare, and on the part of the hearer nothing to hear or to obtain. Like a magician who preaches to an audience magic-created, are we to preach the law to a phantom audience. One should preach the law in this spirit. Indeed, to preach the law, one should understand various degrees of capacity in beings, be well provided with an intelligence which knows no impediment, with a great heart of compassion, and praise the Mahāyāna, thinking how to requite the grace of Buddha and how to make the three treasures abiding.' When Vimalakīrti spoke thus, eight hundred householders cherished the thought of supreme enlightenment. As I have no such eloquence, I am not worthy to go and inquire after his health."

Buddha then said to Mahākāśyapa: "Go thou to Vimalakīrti to inquire after his health." Mahākāśyapa replied to Buddha and said: "O Blessed One, I am not worthy to go and inquire after his health. And why? I remember once I was begging alms in a poor village, then Vimalakīrti came to me and said: "Well, O Mahākāśyapa, though thou possessest

compassionate heart, yet thy compassion cannot be universal, because abandoning the rich thou seekest only the poor in thy begging of alms. O Mahākāśyapa, thou shouldst abide in the way of sameness and beg alms of all, each in its turn. The begging of alms should be done not for the sake of merely bodily nourishment. Thou shouldst receive the rice-ball in order to break up the form of combination. Thou shouldst accept food not cherishing the thought of acceptance. Thou shouldst enter into a village as if it were deserted. Colours should be perceived as if by a blind man. Voice should be heard as if it were an echo. Odour should be perceived as if it were a wind. Taste should be tasted without being affected by taste. Thou shouldst regard all things as illusory, as destitute of selfness as well as otherness, as neither burning by themselves nor going to extinction. O Kāśyapa, if thou, not abandoning the eightfold path of wrong-doing, enter into the eightfold emancipation, and not abandoning false forms enter into the true law, and give one dish of food to all beings and make offerings to all the Buddhas, and Holies then thou mayest take food. One who eats in such a manner neither with passions nor without them, is neither engaged in meditation nor awakeved from it, abide neither in this world nor in Nirvana. In giving there are no merits, great or small, nor should the giver have any thought of gain or loss.

‘This is the way of directly entering the path of Buddha and not that of the Śrāvakas. O Kāśyapa, if thou eatest in such a manner thou partakest not in vain of others’ alms.’ When, O Blessed One, I heard these remarks, I felt that I had never heard the like before, then began deeply to revere all the Bodhisattvas and thought thus: ‘Though still remaining as simple layman, yet such is his eloquence. Who [hearing him] cherishes not the thought of supreme enlightenment? Since that time, I have never persuaded people to the practice of Śrāvakas or the Pratyeka-Buddhas. Therefore, I am not worthy to inquire after his health.”

Buddha then said to Subhūti: "Go thou to Vimalakīrti to inquire after his health." Subhūti replied to Buddha and said: "O Blessed One, I am not worthy to go and inquire after his health. And why? I remember one day I went into his house begging an alms. Then Vimalakīrti taking the bowl from me and having filled it with boiled rice, said to me: Well, O Subhūti, if a man is able to see sameness in food he will see sameness in everything too. If a man sees sameness in everything, he sees sameness in food too. By begging an alms in this manner he is able to take food.

'If, O Subhūti, thou be above lust, anger, or ignorance, without extirpating them; if thou assume an absolute form without destroying the body; if thou attain to intelligence and emancipation without exterminating ignorance and desire; if thou obtain emancipation of the five unpardonable sins in spite of being in a state neither released nor bound; if thou never see the four noble truths and yet remain not blind to them; if thou attain to the result of full enlightenment without going above thy mortal nature; if thou be neither a common being nor a no-common being; if thou be neither a saint nor a no-saint; if thou be endowed with things yet transcend their nature, — then thou canst take this food.

'O Subhūti, if thou seest not Buddha, hearest not his doctrine, but dost follow the six teachers of hearsy such as Purāṇa-Kāśyapa, Maskari-Gosariputra, Sañjya-Vairatiputra, Ajita-Késakambala, Karakuda-Kātāyana, and Nirgrantha-Jñātiputra, making them thy teachers, entering into their orders, following what they erroneously teach, then thou wouldst be able to take this food.

'O Subhūti, if thou followest heresy and arrivest not at the other shore; if thou abidest with the eight difficulties and never strivest to be free from them; if thou caressest passions and keepest thyself away from impure objects; — then thou obtainest the Samādhi of non-resistance, and all beings will also obtain the Samādhi. One who gives alms to thee never makes for

himself a heap of merit; one who offers food to thee enters the three unhappy regions. If thou shouldst make thyself a friend of all passions helping all the evil ones; if thou renderest thyself entirely identical with all the evils and all the passions; if thou cherishest a hostile heart against all beings; and abusest all the Buddhas and their doctrines; if thou shouldst never enter into the order and never enter into Nirvana;—if thou shouldst be thus, then thou wouldst be able to take this food.’

“Then, O World-honoured One, hearing these words I remained stupefied, not understanding what was meant and not knowing what answer to make; but silently leaving my bowl I was about to depart from his house, when Vimalakīrti said: ‘Well, O Subhūti, take thy bowl and fear not. What thinkest thou if a phantom being produced by Tathagata spoke those words? Is there any fear in thy mind?’ I replied: ‘Nay.’ Vimalakīrti said: ‘All things are of illusory character. Thou needest have no fear. And why? All things are never above such illusory nature. An intelligent man never adheres to words; therefore he has no fears. And why? The nature of words is not characterised by such words as being or non-being. [When this is understood,] there is emancipation, and emancipation manifests itself in all things.’

“When Vimalakīrti spoke thus, two hundred deities attained to the pure-eye of the law. Therefore, I am not worthy to go and inquire after his health.”

Buddha then said to Purana-Maitrayaniputra, “Go thou to Vimalakīrti and inquire after his health.” Purana replied to Buddha and said, “O World-honoured One, I am not worthy to go and inquire after his health. And why? I remember one day I was preaching the law to the novices under a tree in a forest. Then Vimalakīrti came to me and said: ‘Well, O Purana, thou shouldst enter into meditation and examine the minds of those people before thou wouldst preach. Filthy food should never be put into a jewelled bowl. Thou shouldst know the thoughts of those Bhikshus. A beryl should not be

taken for a crystal. Thou canst not know the sources of those beings. Never try to awaken them to enlightenment by the doctrine of the Hinayana. Never hurt him whose body is unwounded. A narrow path should not be shown to him who wishes to walk a broad path. A great ocean can never be put into the foot-print of a cow. The light of a fire-fly should never be deemed equal to the light of the sun.

“O Purana, those Bhikshus cherished the thought of the Mahayana in days gone by, yet forgot it only for a period. How can they be taught and led by the doctrine of the Hinayana? I know that the Hinayana knowledge is, like the blind, limited, superficial, and can not discern different capacities of all things.

“Then Vimalakīrti having entered into meditation, restored to those Bhikshus the consciousness of their former existences, during which they had done many meritorious works under five hundred Buddhas, whereby they wished to turn their minds towards the attainment of supreme enlightenment. When they suddenly thus realised the true nature of their minds they prostrated themselves and worshipped Vimalakīrti with their faces touching his feet. Then Vimalakīrti preached the law unto them and their minds never retreated in supreme enlightenment. Since that time, I am convinced that no Śrāvakas, being incapable of understanding of others' faculties, ought to preach the law. Therefore, I am not worthy to go and inquire after his health.”

Buddha then said to Mahākātyāyana, “Go thou to Vimalakīrti to inquire after his health.” Mahākātyāyana replied to Buddha and said: “O Blessed One, I am not worthy to go and inquire after his health. And why? I remember one day I was discoursing on the ideas of transitoriness, suffering, emptiness, selflessness, and tranquility. Then Vimalakīrti came to me and said: ‘Well, O Kātyāyana, measuring with thy mortal ideas thou shouldst not preach the law which is absolute. O Kātyāyana, the law is in its nature neither mortal nor immortal; this is the meaning of suffering. All things have

ultimately no reality; this is the meaning of emptiness. Self and selflessness are identical; this is the meaning of selflessness. Nothing has either beginning or end; this is the meaning of annihilation. When he had preached thus, minds of Bhikshus attained to emancipation. Therefore, I am not worthy to go and inquire after his health."

Buddha then said to Aniruddha, "Go thou to Vimalakirti and inquire after his health." Aniruddha replied to Buddha and said: "O Blessed One, I am not worthy to go and inquire after his health. And why? I remember once I was walking in a certain place.¹ At that time, a Brahman deity, all shining in pure brilliancy, came to me, and worshipping me with his face which touched my feet, said to me, 'Tell me how many regions thou canst see, O Aniruddha.'² I replied to him, 'Well' O Angel, I can see these three great Chilocosms belonging to the land of Śākyamuni even as at an Amra fruit in the hand.'³ Then Vimalakirti came to me and said: 'Well, O Aniruddha, tell me, is thy supernatural sight a created thing, or is it one of the five miraculous powers of the heretic teachers? If it is not a created thing, it would be functionless, and should be incapable of seeing.' Then, O Blessed One, I remained silent. But those Brahman deities, having heard his words, thought that they had never heard the like before and asked him with bowed heads, 'Tell me who of all men in the world has the true supernatural sight.' Vimalakirti replied, 'Buddha, the World Honoured One, alone has attained to the true supernatural sight. He ever in contemplation sees all the Buddha countries far beyond the duality of things.' Then Vyhūa-Suddha, the Brahman deity and his relatives, the five hundred Brahman

¹ Walking was the daily custom among Buddhist mendicants. They circulate after meals about the temple or in the forest near the monastery. During their walk they recite certain holy names or some portions of the scriptures.

² It is said that Aniruddha was the one who was most richly endowed with supernatural sight among the disciples of Śākyamuni.

³ Amra, *Mangifera indica*, Linn. mango fruit.

deities, all cherished the thought of supreme enlightenment, worshipping Vimalakīrti with their faces touching his feet, and they suddenly disappeared. Therefore, I am not worthy to go and inquire after his health."

Buddha then said to Upāli, "Go thou to Vimalakīrti and inquire after his health." Upāli replied to Buddha and said: "O Blessed One, I am not worthy to go and inquire after his health. And why? I remember at one time there were two Bhikshus who had committed a breach of discipline.¹ Full of shame they dared not confess it in the presence of Buddha but came to me and said: 'O Upāli, we have committed a breach of discipline and are too ashamed to confess it in the presence of our Lord. We beseech thee for this only that thou will show us the way how to be made free from the sin which causes us doubt and contrition.' I preached to them the law according to the doctrine of discipline. Then Vimalakīrti came to me and said: 'Well, O Upāli, thou shouldst not increase the burden of those poor Bhikshus, rather shouldst thou directly exterminate their pain of contrition instead of disturbing their minds. And why? The nature of sin is neither within nor in the midst; as it is taught by Buddha, all beings are unclean when their minds are unclean; all beings are pure when their minds are pure; the mind is neither within nor without nor in the midst, and so all things are as the mind is.

'O Upāli, when one's mind attains to emancipation by means of meditation, is there any uncleanness in the mind?' I replied, 'Nay, none.' Vimalakīrti said: 'Even so it is with the minds of all beings. O Upāli, a false idea is uncleanness, being free from false ideas is pureness; O Upāli, all things are

¹ Nothing is mentioned in the original text as to what trespass against this discipline they have committed. But one of the commentators tells us that one of them was in doubt whether he had committed misconduct with a woman who was gathering fagots while he was sleeping in a shade; and the other was full of contrition as if he had murdered that woman because he seeing her coming to him for the purpose of seducing him, had struck her in his anger so violently that she ran away from him, fell into a pit, and died.

transient ; nothing remains unchanged ; they are like a phantom or a flash of lightning ; nothing waits for another ; nothing continues in a stay ; all things are illusions ; they are as dreams, a mirage, the moon reflected in the water, reflections in a mirror, caused only by false ideas. One who knows this is said to be obedient to discipline, and one who knows this is said to be learned.'

"Then those two Bhikshus said : 'What profound wisdom he possesses, even Upāli cannot be his equal, Upāli who is the first among all the disciples in the observance of discipline, cannot discourse with him.' I remarked, 'Except for Tathagata there are no Śrāvakas, Bodhisattvas, who can stand his irrepressible eloquence which can fulfill every desire, such is his wisdom.' At that time the two Bhikshus had their fear and contrition terminated and whereby the thought of supreme enlightenment was awakened in them ; they made this vow : 'May all beings attain such eloquence as that !' Therefore, I am not worthy to go and inquire after his health."

Buddha then said to Rahula ; "Go thou to Vimalakīrti to inquire after his health." Rahula replied to Buddha and said : "O Blessed One, I am not worthy to go and inquire after his health. And why ? I remember one day the sons of the wealthy householders of Vaiśālī came to me with bowed heads and questioned me : 'Well, O Rahula, thou art the only son of Buddha who has relinquished the throne of a Cakravartin king and hast renounced the world for the purpose of attaining enlightenment. Now tell us what are the advantages of renunciation according to the doctrine.'

"At that time Vimalakīrti came to me and said : 'Well, O Rahula, thou shouldst not preach to them the advantages of renunciation. And why ? Not to have any advantages or merits — this is renunciation. It is a created thing of which we can speak as having any advantages or merits ; but renunciation is an uncreated thing, and in an uncreated thing, there are neither advantages nor merits to talk about. O Rahula, renun-

ciation is neither this nor that nor between. It is beyond the sixty-two heresies. It abides in Nirvana attained by the intelligent only. It is walked by the saints alone. If you could subdue evil ones, transcend the five paths of existence, purify the five sights,¹ acquire the five powers, establish the five faculties, were not annoyed by outside things; if you could deliver one from all kinds of wickedness, crush all the heresies, go beyond the unsubstantiality of names, be emerged from muddy pollution; if you were without attachment, free from the idea of possession, free from clinging, not disturbed, and could feel inward joy, watch over others, abide in contemplation, and keep yourself away from all faults:—if you could do these, then you would be said to have true renunciation.'

"Vimalakirti then spoke to the sons of the wealthy householders and said: 'Ye shall practise renunciation according to the true law. And why? Buddha is seldom seen in this world.' The sons of the wealthy householders said: 'O Sir, we have heard that Buddha said that if it were not permitted by parents no one could renounce the world.' Vimalakirti said: 'Well, yet if ye cherished the thought of supreme enlightenment this is renunciation, this is perfect fulfilment. At that time thirty-two sons of the wealthy householders all cherished the thought of supreme enlightenment. Therefore, I am not worthy to go and inquire after his health.'

Buddha then said to Ānanda: "Go thou to Vimalakirti and inquire after his health." Ānanda replied to Buddha and said: "O Blessed One, I am not worthy to go and inquire after his health. And why? I remember one day my Lord had been somewhat indisposed. Some milk was required to restore him to health. Therefore, holding a bowl in my hand, I stood at door of a wealthy Brahman. Then Vimalakirti came to me and said: 'Well, O Ānanda, why dost thou stand here so early in the morning with a bowl in thy hand?' I replied: 'O Sir, our Lord is somewhat indisposed. Some milk is

¹ Five sights are: fleshly, divine, true, intelligent, and enlightened sights.

inquired to restore him to health. Therefore, I am here with a bowl in my hand! Vimalakīrti said: 'Stay! stay! Ānanda, never utter such words; the body of Tathagata possesses the nature of adamant, as in him all wickedness is exterminated, and all goodness is combined together: What illness, what suffering could he suffer? Go thou away in silence. O Ānanda, thou shouldst not insult Tathagata; thou shouldst not let strangers hear these coarse words, thou shouldst not let the deities who have great dignity, and by Bodhisattvas who have come from the pure lands of the other quarters, hear these words, O Ānanda, even Cakravartin, the sacred king even on account of his little merit, is free from illness; how much more would it not be so with Tathagata who, having accumulated infinite merits, surpasses all? Go thou away, O Ānanda: let us not endure such an insult. If the heretical teachers hear this, they might think thus; "Could he be a teacher, who is incapable even of curing his own illness, while pretending to cure the diseases of others?" Go thou away in haste and in silence; never again be heard by anybody. O Ānanda, thou shouldst know that the body of Tathagata is the body of the law. It is not the body of desire; Buddha is the world-honoured one above the three states of existence. The body of Tathagata is above numbers.¹ The body of Tathagata is uncreated. What illness can such a body suffer?'

"Then, O Blessed One, I was full of shame, thinking thus: 'Might I not probably have misunderstood our Lord even in spite of my nearness to him?' And there was heard a voice from above, declaring: 'O Ānanda, true is that which is said by this man; yet the Buddha who made his appearance in the wicked world of the fivefold corruption² has brought illness on himself only in order to awaken all beings to

¹ Numbers mean the five Skandhas, the twelve Ayatanas, and the eighteen Dhātus, which are the component parts of the human body.

² Fivefold corruption: corruption of the present Kalpa, mankind, belief, life, and passions. SBE. XLIX. Part 2, p. 102.

emancipation. Go thou, O Ānanda; never be ashamed of begging for milk.' O Blessed One, such is his wisdom and eloquence. Therefore, I am not worthy to go and inquire after his health."

Thus five hundred great disciples each relating his story, praising the words of Vimalakīrti, declared themselves unworthy to go and inquire after his health.

A DEEPER ASPECT OF THE PRESENT EUROPEAN SITUATION

WHEN, a few months ago, I stood on one of the highest points of the Alps and over looked the snow-clad ranges spreading before my wondering eyes, for miles and miles, without a speck of a stain on them, and the setting sun was steeping the distant mountain tops into a most delicate hue of pink, with the deep blue sky as clear above: then I realised again what peace was and how one could not help feeling the presence of the Eternal in this ideal state of unspoilt Nature. But then I returned to the cities of men, other sights met my eye and other thoughts overwhelmed my brain and brought out to me the terrible disharmony between life as it was and life as it ought to be: for here there was unrest and not peace, misery and not happiness, discontentment and not joy. In one word, there was no sign of an ideal.

For it is ideas and ideals that make for happiness. Is Europe happy? No, decidedly no. Why not? Because of the lack of both. Its ideas are wrong, for they are compared by the visible horizon, by the care of the day, by material wants. Its ideals are missing: the War and after that the continuation of war in peace have crushed all idealism to the ground, and the present life is one of dull resignation into so-called circumstances. As if circumstances were the shapers of man's fate, and not vice-versa! Wherever idealism prevailed, sacrifices were made, sacrifices of material impulses, of wants and of desires to higher impulses, unselfish aims and aspirations. This Western world has forgotten to make sacrifices: for fear of losing what little it still possesses, it sacrifices the ideals to the satisfaction of immediate material wants. The great sacrifice is to give all so that one may gain all on a higher level; and unless this sacrifice is made in Europe, to renounce all that has happened before, to build up a new common state at the

sacrifice of the old treaties, in the place of ancient feuds, of bygone hatred and mutual distrust, no good will and no happiness can ever come out of the present situation. As Tagore has said somewhere: "Europe is not ready to give up her political inhumanity, with all the baser passions of man attendant upon it; she believes only in modification of systems, and not in change of heart." We need [a reconstruction and a reformation of the old system on new lines; new they seem at present and unheard of, because under the stress of the last eight years they have become obliterated, yet they are the old lines which have always been the guiding lines of all the reformers of mankind. This means, to work that the *mettā*, love, will enter the hearts of the Western world once more in its all-pervading power, and bring with it the *karuṇā*, compassion for all, the *upekṣā*, equanimity, and the *muditā*, sympathy. —What a parody of ancient Christianity and what a paradox with simple and pure faith of the Buddha, as set forth in the venerable Pāli, the present civilisation appears. I quote Tagore once more: "The vital ambition of the present civilisation of Europe is to have the exclusive possession of the devil."

The present state of affairs seems to me to be ultimately due to two main errors of belief and conviction, psychologically understandable and founded in the lower nature of man. That is first the idea of retaliation which proclaims that an action must be met by a counter-action on the same level (or at least by "passive resistance"), that one wrong must be met by another wrong; and the other the impossibility of looking into the future, of gauging the relative importance only of the present, the incapability of judging the position of men and things "sub specie æternitatis," under the aspect of eternity. This appears as the main blindness of modern Europe; to have lost the wide view, which measures the fate of men and worlds by the drops of water forming the ocean and the grains of sand building up the mountains. Surely in all these centuries modern Europe should have acquired this view (as it had nearly

achieved in the eighteenth century), and it should have taught it its immense ethical value. It should have taught it that malice and hatred, and revenge are only productions of the moment and of wrongly directed impulses which have no place in the scheme of eternity and will never lead future generations to happiness. The effect of the narrow view is instantaneous misery of body and soul, and how can its effect on the future be good?

To apply with a few words these considerations to the political situation of the West, we find these the outstanding features. The political systems of Europe are guided by envy and ill-will. The character of this "policy" (when shall we be able to do away with this word?) is to the effect of keeping the nations in misery by the wrong idea of "do as you are done to." It ties them to the moment by virtue of its blindness to see farther than the moment, and it imbues them with the hunting spirit of fear instead of uplifting the hearts of the suffering millions into the sphere of confidence and hope.

Nowhere else may the effect of this Western intellectual and moral degeneration be seen more clearly than in the centre of Europe which bears the brunt of the evil consequences of the War: that is, in Germany. It is not the place here to give an account of the present state of this unfortunate country—which would fill books—it may be sufficient to point out a few outstanding features only.

The Rhine cities which contain the greatest master-pieces of Gothic art now lodge negroes who come from mud huts and against whom old women have found their old age no protection from assault. Young German women are taken for houses of prostitution to gratify their lusts. All over the country hope is fading more with every setting of the sun. The soul of the people is withering with despair. Suffering and agony are rife. New-born babes are wrapt in newspapers to keep them warm, and old people die from starvation, because the "Mark", the emblem of money and thus the standard of the "devil's

own" which determines the happiness of modern civilisation, has lost all purchasing power. People are in a constant nervous tension, unable to grasp the problems of the situation. An embittered nationalism is the standard of the rising generation, with, what Tagore calls "the tower of national selfishness, which goes by the name of patriotism" as their highest ideal. With certainty people are being driven into a revolution with counter-revolutions, which will bring back in their train the evils of militarism, and will destroy all hope of peace in Europe for a long time to come—unless something saves the situation.

Why should all this happen? It is not a disgrace to humanity, and does it not burn into the soul of any feeling individual with singleness of heart, with a fire, a thousand times fiercer than the fire of Hell? The answer to the problem is Karma, and the hope is Karma as well, with the confidence in Universal Love and the outlook for Universal Brotherhood.

WILLIAM STEDE

A COMPARATIVE INDEX TO THE
SĀMYUTTA-NIKĀYA AND THE
SĀMYUKTA-ĀGAMA

WHEN I was staying in Ceylon some years ago, I compiled for my own use a comparative index to the Chinese Āgamas and the Pāli Nikāyas. At the time I wished to get hold of a copy of "The Buddhist Āgamas in Chinese," by Dr Masaharu Anesaki, of the Tokyo Imperial University, but I was unable to do so until recently after my return in Japan. Compared with Dr Anesaki's, my list has not added anything new in the way of scientifically re-arranging the contents of the two texts, Chinese and Pāli. The only claim I can make, naturally as a later worker in the same field, is that I have been able to identify more texts as well as to rectify some of the errors of the predecessor. This fact, added to the impossibility now of obtaining the "Four Buddhist Āgamas in Chinese," due to the destruction of the plates by the earthquake and fire of 1923, has emboldened me to publish my own humble attempt. Against Dr Anesaki's scholarly and scientific treatment of the subject, I have not much to say for myself except that my work has been carried out with the sole purpose of supplying scholars with a practical reference list for the Pāli Saṃyutta Nikāya and the Chinese Saṃyukta Āgama. While in the *Japanese Journal of Buddhist Study* for 1924, published by Ōtani University, I have given a Chinese index to the Āgamas, the following is for the Pāli text. When the Saṃyutta Nikāya is finished, the author expects to compile a similar index to the Anguttara Nikāya and its corresponding Chinese Āgama.

The Pāli text used here is the Pali Text Society edition of the Saṃyutta Nikāya, and the Chinese is the Kōkyōshoin or Tokyo edition of 1885.

The following explanations are to facilitate the reading of the index :

雜 48	means	48th Chinese fasciculus ;
1	„	Number of the suttas in the fasciculus ;
濟度	„	Provisionary title summarising the content of the sutta ;
4	„	No. 4 of the Case 辰 (<i>ch'ên</i>) ;
4a	„	First half of sheet 4 ;
5b	„	Second half of sheet 5 ;
1.15	„	Line 15 counting from the right.

Where no Chinese counterparts are mentioned, it means that the author so far has not been able to locate them in the Samyukta-Āgama.

CHIZEN AKANUMA

*This is another translation of the Samyukta-Agama by an unknown translator, consisting of sixteen fasciculi.

Chapter III. Satti-Vaggo. (Part I. p. 13 et seq.)

1. Sattiya. 雜 22; 11. 牟 餒 (辰 3, 25b, 1. 13)
2. Phusati. 雜 48; 9. 觸 (辰 4, 80a, 1. 20)
3. Jata. 雜 22; 24. 髻 髮 (辰 3, 30a, 1. 3)
4. Mano-nivāraṇā. 雜 48; 15. 遮 止 (辰 4, 82b, 1. 2)
5. Arahaṇ. 雜 22; 6-7. 羅 漢 (辰 3, 24a, 1. 20)
6. Pajjota. 雜 49; 17. 照 明 (辰 4, 90a, 1. 18)
7. Sarā. 雜 22; 26. 池 水 (辰 3, 30b, 1. 1)
8. Mahaddhana. 雜 22; 11. 羅 陀 閣 (辰 3, 26a, 1. 18)
9. Catucakka. 雜 22; 13. 四 天 輪 (辰 3, 26a, 1. 10)
10. Enijaṅgha. 雜 22; 27. 伊 尼 延 (辰 3, 30b, 1. 9)

Chapter IV. Satullapakāyika-Vaggo. (Part I. p. 16 et seq.)

1. Sabbhi. 雜 48; 21. 善 丈 夫 (辰 4, 84a, 1. 16)
2. Macchari. 雜 48; 22. 慳 貪 (辰 4, 84b, 1. 4)
3. Sādhu.
4. Na Santi. 雜 48; 20. 種 別 (辰 4, 84a, 1. 5)
5. Ujjhānasaññino. 雜 48; 11. 嫌 責 (辰 4, 80b, 1. 18)
6. Saddhā. 雜 48; 20. 種 別 (辰 4, 84a, 1. 5)
7. Samayo. 雜 44; 15. 集 會 (辰 4, 56b, 1. 19)
8. Sakalikaṇ. 雜 48; 23. 八 天 (辰 4, 84b, 1. 16)
9. Pajjunna-dhitā (1) 雜 48; 8. 波 純 提 女 (辰 4, 80a, 1. 1)
10. Pajjunna-dhitā. 雜 48; 7. 波 純 提 女 (辰 4, 79b, 1. 7)

Chapter V. Āditta-Vaggo. (Part I. p. 31 et seq.)

1. Ādittam. 別 雜 5; 4 (辰 5, 28b, 1. 3)
2. Kiṇḍada. 雜 36; 6. 云 何 大 得 (辰 4, 3a, 1. 12)
3. Annam. 雜 36; 7. 生 歡 喜 (辰 4, 3a, 1. 12)
4. Ekamūla.
5. Anomiya. cf. Suttanipāṭa 179, 153
6. Accharā. 雜 22; 12. 天 女 (辰 3, 26a, 1. 1)
7. Vanaropa. (Vacanaṁ). 雜 36; 5. 修 福 增 (辰 4, 2b, 1. 13)
8. Jetaṇṇa. 雜 22; 18. 須 達 生 天 (辰 3, 28a, 1. 11)
9. Macchri.

10. Ghaṭṭikaro. 雜 22; 20. (無煩天 辰 3, 28b, l. 18)

Chapter VI. *Jarū-Vaggo.* (Part I. p. 36 et seq.)

1. Jarū. 雜 36; 23. 持戒至老 (辰 4, 7a, l. 18)
2. Ajarasā. cf. 雜 48; 25. 火不燒 (辰 4, 85b, l. 5)
3. Mittanī. 雜 36; 8. 遠 去 (辰 4, 3b, l. 15)
4. Vatthu. 雜 36; 13. 義 利 (辰 4, 4b, l. 19)
5. Jananī (1) 雜 36; 26. 生世間 (辰 4, 8a, l. 2)
6. Jananī (2) 雜 36; 24. 生世間 (辰 4, 7b, l. 6)
7. Jananī (3) 雜 36; 25. 生世間 (辰 4, 7b, l. 15)
8. Uppatho. 雜 36; 27. 非 道 (辰 4, 8a, l. 10)
9. Duttiyo. 雜 36; 22. 第 二 (辰 3, 7a, l. 9)
10. Kavi. 雜 36; 29. 偈者何者初 (辰 4, 8b, l. 6)

Chapter VII. *Addha-Vaggo.* (Part I. p. 39 et seq.)

1. Nāman. 雜 36; 28. 最上勝 (辰 4, 8a, l. 18)
2. Cittanī. 雜 36; 17. 意 (辰 4, 6a, l. 3)
3. Tanhā.
4. Samyojana. 雜 36; 18. 縛 (辰 4, 6a, l. 11)
5. Bandhana.
6. Abbhāhatā. *Thera Gāthā*, 448
7. Uddito.
8. Pihito. 雜 36; 19. 覆 (辰 4, 6a, l. 11)
9. Icchā.
10. Loka. 雜 36; 16. 世 間 (辰 4, 5a, l. 19)

Chapter VIII. *Chetvā-Vaggo.* (Part I. p. 41 et seq.)

1. Chetvā. 雜 48; 19. 棄 捨 (辰 4, 83b, l. 16)
2. Ratha. 雜 36; 30. 別 車 (辰 4, 8b, l. 14)
3. Vitta. 雜 36; 21. 信 (辰 4, 6b, l. 19)
4. Vuttāhi. 雜 36; 16. 種 子 (辰 4, 5b, l. 3)
5. Bhītā. { 雜 22; 21. 常 驚 (辰 3, 29a, l. 18)
 { 雜 29; 22. 旃 檀 (辰 4, 91a, l. 15)
6. Na jirati. S. 1. 6. 8. *Uppatho*
 cf. 雜 36; 27. 非道 (辰 4, 8a, l. 10)

7. Issaram. 雜 48 ; 26. 糧 (辰 4, 85b, l. 15)
8. Kāma.
9. Pātheyyam. 雜 48 ; 26. 糧 (辰 4, 85b, l. 15)
10. Pajjota.
11. Araṇā.

BOOK II. DEVAPUTTA-SAMYUTTAM (II).

Chapter I. Pathamo-Vaggo. (Part I. p. 46 et seq.)

1. Kassapo (1) 雜 49 ; 24. 迦 葉 (辰 4, 91b, l. 19)
2. Kassapo (2) 雜 49 ; 25. 迦 葉 (辰 4, 91b, l. 15)
3. Māgho 雜 49 ; 16. 摩 伽 (辰 4, 90a, l. 11)
4. Māgadho 雜 49 ; 17. 照 明 (辰 4, 90a, l. 18)
5. Dāmali 雜 49 ; 18. 曇 摩 (辰 4, 90b, l. 5)
6. Kāmādo 雜 49 ; 20. 實 智 (辰 4, 90b, l. 18)
7. Pañcālacaṇḍo 雜 49 ; 12. 般闍羅健特 (辰 4, 84b, l. 7)
8. Tāyano *Damnapada*, 313, 314, 311, 312 *Thera Gāthā*, 277)
9. Candima 雜 22 ; 8. 月天子 (辰 3, 24b, l. 11)
10. Suriyo

Chapter II. Anāthapiṇḍika-Vaggo Dutiyo.

(part I. p. 51 et seq.)

1. Candimaso 雜 49 ; 10. 月自在 (辰 4, 88a, l. 16)
2. Venḍu 雜 49 ; 11. 毗紐 (辰 4, 88b, l. 1)
3. Dīghalatṭhi 雜 49 ; 8. 說善稱 (辰 4, 88a, l. 3)
4. Nandano 雜 22 ; 22. 顏 色 (辰 3, 29b, l. 6)
5. Candana 雜 49 ; 23. 旃 檀 (辰 4, 91b, l. 2)
6. Sudatto 雜 22 ; 11. 牟 鈸 (辰 3, 25b, l. 13)
7. Subrahma 雜 22 ; 21. 常 驚 (辰 3, 29a, l. 18)
8. Kakudho 雜 22 ; 10. 獨一住 (辰 3, 25a, l. 19)
9. Uttaro 雜 36 ; 9. 強親適 (辰 4, 4a, l. 5)
10. Anāthapiṇḍiko 雜 22 ; 18. 須達生天 (辰 3, 28a, l. 11)

Chapter III. Nānātittiya-Vaggo Tatiyo.

(Part I. p. 56 et seq.)

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| 1. Sivo. | 雜 49; 9. 尸 毘 (辰 4, 88a, l. 9) |
| 2. Khemo. | { 雜 48; 10. 愚痴人 (四句以下 <i>Milinda</i>
<i>panha</i> III. 4. 3 卽) (辰 4, 80b, l. 9) |
| 3. Serī. | 雜 36; 7. 生歡喜 (辰 4, 3a, l. 12) |
| 4. Ghatikaro. | 雜 22; 20. 無煩天 (辰 3, 28b, l. 18) |
| 5. Jantu. | 雜 50; 19. 衆多比丘 (辰 4, 100a, l. 2) |
| 6. Rohito. | 雜 49; 14. 邊 際 (辰 4, 89a, l. 4) |
| 7. Nando. | 別雜 8; 8. (辰 5, 49b, l. 4) |
| 8. Nandivisālo. | 雜 22; 13. 四天輪 (辰 3, 26a, l. 10) |
| 9. Susimo. | 雜 49; 13. 須深摩 (辰 4, 88b, l. 13) |
| 10. Nānātittiyā. | 雜 49; 15. 外道諸見 (辰 4, 89a, l. 19) |

BOOK III. KOSALA-SAMYUTTAM (III).

Chapter I. Pathamo-Vaggo. (Part I. p. 68 et seq.)

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| 1. Daharo | 雜 46; 5. 三菩提 (辰 4, 67a, l. 3) |
| 2. Puriso | 雜 38; 4. 象首の中 (辰 4, 17a, l. 19) |
| 3. Rājū | { 雜 46; 19. 福 田 (辰 4, 71a, l. 8)
增 18; 6. 老 衰 (辰 1, 74b, l. 2) |
| 4. Piya | 雜 46; 7. 母愛己 (辰 4, 67b, l. 15) |
| 5. Attānarakkhita | 雜 46; 8. 謔 己 (辰 4, 68a, l. 3) |
| 6. Appakā | 雜 46; 9. 鹿 牢 (辰 4, 68a, l. 18) |
| 7. Atthakarapa | 雜 46; 10. 捕 魚 (辰 4, 68b, l. 7) |
| 8. Mallikā | <i>Udāna</i> v. i. |
| 9. Yañña | 雜 46; 13. 祠 祀 (辰 4, 69b, l. 12) |
| 10. Bandhana | 雜 46; 13. 繫 縛 (辰 4, 69a, l. 20) |

Chapter II. Dutiyo-Vaggo. (Part I. p. 77 et seq.)

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| 1. Jatilo | 雜 42; 4. 着 一衣 (辰 4, 42b, l. 1) |
| 2. Pañca-rājānao | { 雜 42; 5. 諸 王 (辰 4, 42b, l. 12)
增 25; 1. 五 王 (辰 2, 23a, l. 17) |
| 3. Doṇapāko | 雜 42; 6. 喘 息 (辰 4, 43a, l. 7) |
| 4. Saṅgame dve vuttani | 雜 46; 15. 得 勝 (辰 4, 70a, l. 7) |

5. Saṅgame dve vuttauī. 雜 46; 16. 毀 壞 (辰 4, 70a, l. 16)
6. Dhitā.
7. Appamāda (1) 雜 46; 18. 一 法 (辰 4, 70b, l. 15)
8. Appamāda (2) 雜 46; 17. 從佛教 (辰 4, 70b, l. 3)
9. Aputtaka (1) 雜 46; 11. 慳 (辰 4, 68b, l. 17)
10. Aputtaka (2).... { 雜 26; 12. 命 終 (辰 4, 69a, l. 11)
增 13; 4. 婆 提 (辰 1, 55a, l. 7)

Chapter III. Tatiyo-Vaggo. (Part I. p. 93 et seq.)

1. Puggala. 雜 42; 2. 明 闇 (辰 4, 41b, l. 2)
2. Ayyakā. 雜 46; 6. 母 (辰 4, 67b, l. 1)
3. Loka. 雜 38; 4. 象首の中 (辰 4, 17a, l. 19)
4. Issattaṃ. 雜 42; 1. 可厭患 (辰 4, 41a, l. 3)
5. Pabbalūpamaṃ. 雜 42; 3. 石 山 (辰 4, 42a, l. 5)

BOOK IV. MĀRA-SAMYUTTAM (IV).

Chapter I. Pathamo-Vaggo. (Part I. p. 103 et seq.)

1. Tapo Kammñica. 雜 39; 14. 苦 行 (辰 4, 27a, l. 3)
2. Nāgo. 雜 39; 13. 好惡の初 (辰 4, 26b, l. 17)
3. Subhaṃ. 雜 39; 13. 好 惡 (辰 4, 26b, l. 17)
4. Pāsa (1).
5. Pāsa (2). 雜 39; 16. 繩 索 (辰 4, 27a, l. 19)
6. Sappo 雜 39; 9. 大毒蛇 (辰 4, 24b, l. 13)
7. Suppati. 雜 39; 7. 睡 眠 (辰 4, 24a, l. 20)
6. Nandanam. 雜 36; 12. 生歡喜 (辰 4, 4b, l. 11)
9. Āyu (1). 雜 39; 4. 長 壽 (辰 4, 25b, l. 16)
10. Āyu (2). 雜 39; 5. 河 帝 (辰 4, 24a, l. 4)

Chapter II. Dutiyo-Vaggo. (Part I. 109 et seq.)

1. Pāsāno. 雜 39; 8. 經 行 (辰 4, 24b, l. 7)
2. Siho 雜 39; 21. 師 子 (辰 4, 28b, l. 12)
3. Sakalikaṃ 雜 39; 10. 無所爲 (辰 4, 25a, l. 1)
4. Patirūpaṃ 雜 39; 17. 自 應 (辰 4, 27b, l. 7)

5. Mānasāni 雜 39; 6. 繩 綱 (辰 4, 24a, 1. 12)
6. Pattāni 雜 39; 22. 鉢 (辰 4, 28b, 1. 20)
7. Āyatana 雜 39; 23. 入 處 (辰 4, 29a, 1. 7)
8. Piṇḍāni 雜 39; 15. 乞 食 (辰 4, 27a, 1. 11)
9. Kassakāni Gāthā, S. 4.3.4 Sattavassūni
10. Rājāni 雜 36; 18. 作 王 (辰 4, 27b, 1. 16)

Chapter III. Tatiyo-Vaggo (Upari-Pañca)

(Part I. p. 117 et seq.)

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|---------------------------|-----------------------------|--|
| 1. Saṁbahula | 雜 39; 19. 衆 | 多 (辰 4, 28a, l. 6) |
| 2. Samiddhi | 雜 39; 20. 善 | 覺 (辰 4, 28a, l. 19) |
| 3. Godhika | 雜 39; 11. 求 | 德 (辰 4, 25a, l. 11) |
| 4. Suttavassāni | { 雜 9; 21. 七
雜 39; 12. 魔 | 年 (辰 2, 48a, l. 17)
女 (辰 4, 25b, l. 12) |
| 5. Dhītaṛo | 雜 39; 12. 魔 | 女 (辰 4, 25b, l. 12) |

BOOK V. BHIKKHUNI-SAMYUTTAM (V).

(Part I. p. 128 et seq.)

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|--------------------------|--------|------------------------------|
| 1. Ālavikā | 雜 45 ; | 1. 曠 野 (辰 4, 59b, l. 3) |
| 2. Somā | 雜 45 ; | 2. 素 彌 (辰 4, 59b, l. 15) |
| 3. Gotamī | 雜 45 ; | 3. 瞿 曇 彌 (辰 4, 60a, l. 6) |
| 4. Vijayā | 雜 45 ; | 7. 毘 闍 (辰 4, 61a, l. 14) |
| 5. Uppalavannā | 雜 45 ; | 4. 蓮 華 (辰 4, 62a, l. 17) |
| 6. Calā | 雜 45 ; | 8. 折 羅 (辰 4, 61b, l. 17) |
| 7. Upacalā | 雜 45 ; | 9. 儼 波 折 羅 (辰 4, 61b, l. 17) |
| 8. Sisupacalā | 雜 45 ; | 10. 動 頭 (辰 4, 62a, l. 9) |
| 9. Selā | 雜 45 ; | 5. 石 室 (辰 4, 60b, l. 12) |
| 10. Vajirā | 雜 45 ; | 6. 皁 黎 (辰 4, 61a, l. 3) |

BOOK. VI BRAHMA-SAMYUTTAM (VI).

Chapter I. Pathamo-Vaggo. (Part I. p. 136 et seq.)

1. Āyacanani增 10; 1.(辰 1, 39a, l. 8)
2. Gūraṇo雜 44; 11.尊 重(辰 4, 55b, l. 17)

3. Brahmadevo 雜 4; 12. 梵 天 (辰 2, 22b, l. 14)
4. Baho brahmā 雜 44; 18. 婆迦梵 (辰 4, 58a, l. 5)
5. Aparā diṭṭhi 雜 44; 19. 邪 見 (辰 4, 58b, l. 2)
6. Pamādaṇi 雜 44; 17. 梵 天 (辰 4, 57b, l. 6)
7. Kokalika (1) 雜 44; 16. 瞿迦黎中 (辰 4, 57a, l. 12)
8. Tissako do.
9. Tadu brahmī 雜 44; 17. 瞿迦黎 (辰 4, 57a, l. 12)
10. Kokaliko (2) { 雜 48; 12. 瞿迦黎 (辰 4, 81a, l. 11)
增 12; 5. 瞿波羅 (辰 1, 47b, l. 4)

Chapter II. Dutīyo-Vaggo (or Pañcaka).

(Part I. p. 153 et seq.)

1. Sananikumāro 雜 44; 13. 梵 主 (辰 4, 56b, l. 4)
2. Devadatta Gāthā 雜 38; 3. 提 婆 (辰 4, 17a, l. 8)
3. Andhakavinda 雜 44; 14. 空閑處 (辰 4, 56b, l. 10)
4. Arunavatī Gāthā 增 29; 2. (辰 2, 45b, 46a)
5. Parinibbāna 雜 44; 20. 入 滅 (辰 4, 59a, l. 1)

BOOK VII. BRĀHMAṆA-SAMYUTTAM (VII).

Chapter I. Arahanta-Vaggo Paṭhamo.

(Part I. P. 160 et seq.)

1. Dhanañjani 雜 42; 14. 婆私吒 (辰 4, 44b, l. 12)
2. Akkosa 雜 42; 8-9. 卑礙, 順罵 (辰 4, 43b, l. 2)
3. Asurinda 雜 42; 7. 阿修羅毘 (辰 4, 43a, l. 17)
4. Bilangika 雜 42; 10. 瞋 罵 (辰 4, 43b, l. 20)
5. Ahimsaka 雜 42; 12. 無 害 (辰 4, 44a, l. 12)
6. Jaṭṭi 雜 44; 9-10. 山髮 (辰 4, 55b, l. 4)
7. Suddhika 雜 42; 16. 利 利 (辰 4, 45b, l. 6)
8. Aggika 雜 42; 17. 火 (辰 4, 45b, l. 17)
9. Sundarika 雜 44; 7. 孫陀利 (辰 4, 54b, l. 13)
10. Bahudhīti 雜 44; 2. 失 半 (辰 4, 52b, l. 19)

Chapter II. Upāsaha-Vaggo.

(Part I. p. 172 et seq.)

1. Kasi 雜 4; 11. 耕 田 (辰 2, 22a, 1. 15)
2. Udayo 雜 42; 13. 羅 閣 (辰 4, 44a, 1. 16)
3. Devahito 雜 44; 4. 天 敬 (辰 4, 53b, 1. 14)
4. Mahāsāla 雜 4; 9. 婆羅門 (辰 2, 21b, 1. 15)
5. Mānatthaddo 雜 4; 5. 所 慢 (辰 2, 19a, 1. 15)
6. Paccanika 雜 42; 11. 返 戾 (辰 4, 44a, 1. 5)
7. Navakammika 雜 44; 5. 婆羅林 (辰 4, 54a, 1. 7)
8. Katthahāra 雜 44; 6. 聚 薪 (辰 4, 54a, 1. 14)
9. Mātuposako 雜 4; 1. 憍多羅 (辰 2, 18b, 1. 10)
10. Bhikkhako 雜 4; 10. 乞 食 (辰 2, 22a, 1. 9)
11. Sangārava Gāthā S. 7. 1. 9. Sundarika.
12. Khomadussa

BOOK VIII. VANGISA-THERA-TAYUTTAM (VIII).

(Part I. p. 185 et seq.)

1. Nikkhamta 雜 45; 18. 出 離 (辰 4, 64a, 1. 14)
2. Arati 雜 45; 16. 不 樂 (辰 4, 63b, 1. 16)
3. Pesalā-atimaññanā 雜 45; 19. 惱 慢 (辰 4, 64b, 1. 2)
4. Ānanda { 雜 45; 17. 欲 結 (辰 4, 64a, 1. 5)
增 27; 9. (辰 2, 38b, 1. 19)
5. Subhāsita 雜 45; 21. 四句讚 (辰 4, 64b, 1. 15)
6. Sāriputta 雜 45; 13. 舍利弗 (辰 4, 63b, 1. 16)
7. Pavāraṇā { 雜 45; 15. 自 恣 (辰 4, 93a, 1. 2)
增 25; 5. 歲 (辰 2, 18b, 1. 19)
8. Parosahassanā 雜 45; 22. 龍 脅 (辰 4, 65a, 1. 4)
9. Kondañño 雜 45; 12. 憍陳如 (辰 4, 62b, 1. 8)
10. Moggalāna 雜 45; 14. 龍 脅 (辰 4, 63a, 1. 2)
11. Gaggara 雜 45; 11. 揭伽他 (辰 4, 62b, 1. 2)
12. Vangisa 雜 45; 20. 本如醉酒 (辰 4, 64b, 1. 8)

BOOK IX. VANA-SAMYUTTAM (IX).

(Part I. p. 197 et seq.)

1. Viveka 雜 50; 9. 遠 離 (辰 4, 98a, 1. 8)
2. Upatthāna 雜 50; 8. 睡 眠 (辰 4, 97b, 1. 19)

3. Kassapagotta (cheta) 雜 50; 15. 伽 葉 (辰 4, 99b, l. 1)
4. Sambahulā (Cārika) 雜 50; 7. 不 樂 (辰 4, 97b, l. 12)
5. Ānando 雜 50; 17. 非比丘法 (辰 4, 99b, l. 13)
6. Anuruddho 雜 50; 12. 閼利耶 (辰 4, 98b, l. 8)
7. Nāgadatta 雜 50; 18. 龍 興 (辰 4, 99b, l. 18)
8. Kulagharanī 雜 50; 20. 嬉 戲 (辰 4, 100a, l. 10)
9. Vajjiputta (Vesāli) 雜 50; 16. 跋耆子 (辰 4, 99b, l. 7)
10. Sajjhāya (Dhamma) 雜 50; 13. 誦 習 (辰 4, 98b, l. 16)
11. Ayoniso 雜 50; 10. 倒 淨 (辰 4, 98a, l. 17)
12. Majjhantiko (Sanika) 雜 50; 11. 安 住 (辰 4, 98b, l. 2)
13. Pākantindriya (Sambahulā blikkhū)
雜 50; 19. 衆多比丘 (辰 4, 100a, l. 2)
14. Paduma-puppha (Puṇḍarika) . . 雜 50; 14. 花 (辰 4, 99a, l. 4)

BOOK X. YAKKHA-SAMYUTTAM (X).

(Part I. p. 206 et seq.)

1. Indako 雜 49; 7. 目陀羅 (辰 4, 87b, l. 12)
2. Sakka 雜 22; 2. 鈞金鑠 (辰 3, 23a, l. 12)
3. Sucilomo 雜 49; 31. 箭 毛 (辰 4, 93a, l. 18)
雜 49; 21. 度 流 (辰 4, 91a, l. 8)
4. Manibhaddo 雜 49; 26. 掘 摩 (辰 4, 92a, l. 1)
5. Sānu 雜 50; 1. 受 齋 (辰 4, 93b, l. 14)
6. Piyaṅkara 雜 49; 28. 賓伽羅 (辰 4, 92b, l. 4)
7. Punabbasu 雜 49; 24. 富那婆藪 (辰 4, 92b, l. 8)
8. Suddatto 雜 22; 17. 須 達 (辰 3, 27a, l. 15)
9. Sukkā (1) 雜 50; 3. 淨 (辰 4, 95a, l. 5)
10. Sukkā (2) do.
11. Cīrā (Vīrā) 雜 50; 4. 雄 (辰 4, 95a, l. 14)
12. Ālavau { 雜 22; 28. 流 (辰 3, 30b, l. 19)
{ 雜 50; 2. 曠 野 (辰 4, 94a, l. 13)

BOOK XI. SAKKA-SAMYUTTAM (XI).

Chapter I. Pathamo-Vaggo.

(Part I. p. 216 et seq.)

1. Suvīra 雜 40; 12. 須毘羅 (辰 4, 32b, l. 4)
2. Susīma

3. Dhajaggaiṇi { 雜 35; 12. 幢 (辰 4, 109a, l. 10)
增 14; 1. 幢 (辰 1, 57a, l. 8)
4. Vepacitti (Khanti) 雜 40; 7. 縛 繫 (辰 4, 31a, l. 4)
增 26; 8. (辰 2, 35b, l. 18)
5. Subhāsitaṇ-jayaṇi 雜 40; 6. 得善勝 (辰 4, 30b, l. 5)
6. Kulāvaka 雜 46; 1. 烏 巢 (辰 4, 66a, l. 4)
7. Na dubbhiyaṇi 雜 40; 18. 婆 黎 (辰 4, 35a, l. 6)
8. Virocana-asurindo (attho) 雜 40; 17. 持一戒 (辰 4, 34b, l. 14)
9. Isayo araṇṇakā (Gandha) 雜 40; 13. 仙 人 (辰 4, 33a, l. 14)
10. Isayo samuddakā (Sambara) ..do.

Chapter II. Dutīyo-Vaggo.

(Part I. p. 228 et seq.)

1. Devā (Vatapada) 雜 40; 1. 帝 釋 (辰 4, 29a, l. 17)
2. Devā (2) 雜 40; 3. 以何因 (辰 4, 29b, l. 10)
3. Devā (3) 雜 40; 2. 摩訶離 (辰 4, 29b, l. 4)
4. Daliddo 雜 46; 2. 貧 人 (辰 4, 66a, l. 9)
5. Rāmaneyyakāṇi
6. Yajamānam 雜 46; 3. 大 祠 (辰 4, 66a, l. 2)
7. Vandanā
8. Sakka-namassana (1) 雜 40; 8. 敬 佛 (辰 4, 31b, l. 3)
9. Sakka-namassana (2) 雜 40; 10. 敬 法 (辰 4, 31b, l. 20)
10. Sakka-namassana (3) 雜 40; 11. 敬 僧 (辰 4, 32a, l. 9)

Chapter III. Tatiyo-Vaggo (or Sakka-Pancakam).

1. Chetvā 雜 40; 14. 滅 瞋 (辰 4, 33b, l. 19)
2. Dubbaṇṇiya 雜 40; 4. 夜 叉 (辰 4, 30a, l. 3)
3. Māyā 雜 40; 16. 病 (辰 4, 34b, l. 3)
4. Accaya (akodhano) 雜 40; 5. 得 眼 (辰 4, 30a, l. 13)
5. Akodho Gāthā 雜 40; 4. 夜 叉 (辰 4, 30a, l. 3)

DIVISION II. NIDĀNA-VAGGO.

BOOK I. NIDĀNA-SAMYUTTAM (XII).

Chapter I. Buddha-Vaggo.

(Part II. p. 1 et seq.)

1. Desanā 雜 12; 16. 法說義說 (辰 2, 69a, 1. 4)
2. Vibhangāṇ 雜 12; 16 法說義說 (辰 2, 69a. 1. 4)
3. Patipadā.
4. Vipassī 雜 15; 2-3 毘婆尸等 (辰 2, 82a, 1. 7)
5. Sikkhī do.
6. Vessabhū do.
7. Kakusandha do.
8. Koṇāgamano do.
9. Kassapo do.
10. Gotamo 雜 12; 3. 佛 縛 (辰 2, 64a, 1. 19)

Chapter II. Āhāra-Vaggo.

(Part II. p. 11 et seq.)

11. Āhārā. 雜 14; 9. 食 (辰 2, 82b, 1. 14)
12. Phagguno. 雜 15; 10. 頗求那 (辰 2, 82b, 1. 20)
13. Samāṇa-brāhmana (1) 雜 14; 12-3. 沙門婆羅門 (辰 2, 80b, 1. 15)
14. Samāṇa-brāhmana (2) do.
15. Kaccāyanagotta. 雜 14; 19. 加旃延 (辰 2, 69b, 1. 7)
16. Dhammakathiko { 雜 14; 23-4. 說法, 次法 (辰 2, 81b, 1. 9)
雜 15; 1. 見法般涅槃 (辰 2, 82a, 1. 3)
17. Acela 雜 12; 20. 阿支羅 (辰 2, 69b, 1. 13)
18. Timbaruko 雜 12; 21. 玷牟留 (辰 2, 70a, 1. 11)
19. Bālena paṇḍito 雜 12; 12. 愚痴黠慧 (辰 2, 68a, 1. 5)
20. Paccayo 雜 12; 14. 因緣法 (辰 2, 68b, 1. 3)

Chapter III. Dasabala-Vaggo Tatiyo.

(Part II. p. 27 et seq.)

21. Dasabalā (1) 增 42, 3 (辰 3, 24a, 1. 19)
22. Dasabalā (2) 雜 14; 6. 十 力 (辰 2, 79b, 1. 4)
23. Upanisā
24. Aññatitthiyā

25. Bhumija 雜 14; 1. 浮 彌 (辰 2, 76a, l. 3)
 26. Upavāno
 27. Passayo
 28. Blikkhu 雜 14; 14. 老 死 (辰 2, 80b, l. 17)
 29. Samana-brāhmaṇa (1) { 雜 14; 12-3. 沙門婆羅門 (辰 2, 80b,
 l. 11)
 30. Samana-brāhmaṇa (2) do.

Chapter IV. Kalarakhattiyo-Vaggo Catuttho.

(Part II. p. 47 et seq.)

31. Bhūtaṇ 雜 14; 3. 集 生 (辰 2, 77b, 1. 1)
32. Kalāra do.
33. Nāṇassa vatthūni (1) 雜 14; 15. 種 智 (辰 2, 81a, 1. 3)
34. Nāṇassa vatthūni (2) 雜 14; 16. 種 智 (辰 2, 81a, 1. 6)
35. Avijjāpaccayā (1) 雜 14; 17-8. 無明增 (辰 2, 81a, 1. 11)
36. Avijjāpaccayā (2) do.
37. Na tumhā 雜 14; 13. 非汝所有 (辰 2, 68a, 1. 16)
38. Cetanā (1) 雜 14; 19. 思 量 (辰 2, 81a, 1. 15)
39. Cetanā (2) 雜 14; 20. 思 量 (辰 2, 81a, 1. 18)
40. Cetanā (3) 雜 14; 21. 思 量 (辰 2, 81b, 1. 1)

Chapter V. Gahapati-Vaggo Pañcamo.

(Part II. p. 68 et seq.)

41. Pañcaverabhayā (1).....
42. Pañcaverabhayā (2).....
43. Dukkha.....
44. Loko.....
45. Nātika.....
46. Aññātaraṇi..... 雜 12； 18， 他 (辰 2, 69b, 1. 2)
47. Jānussoṇi.....
48. Lokāyatika.....
49. Ariyāsāvaka (1)..... 雜 14； 8. 聖弟子 (辰 2, 79b, 1. 14)
50. Ariyāsāvaka (2)..... do,

Chapter VI. Rukkha-Vaggo Chattho.

(Part II. p. 80 et seq.)

51. Parivimamsana 雜 12; 10. 思慮觀察(辰 2, 67 ,J. 11)

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| 52. | Upādāna | | {三ノ二節
雜 12; 4. 取 (辰 2, 65a, l. 13) |
| 53. | Samyojanam (1) | | 雜 12; 3. 佛縛 (辰 2, 64b, l. 19) |
| 54. | Samyojanam (2) | | do. |
| 55. | Mahārukkho (1) | | 雜 12; 2. 大樹 (辰 2, 64b, l. 7) |
| 56. | Mahārukkho (2) | | do. |
| 57. | Taruna | | 雜 12; 1. 種樹 (辰 2, 64a, l. 16) |
| 58. | Nāmarūpain | | |
| 59. | Viññanam | | |
| 60. | Nidāna | | |

Chapter VII. Mahāvaggo Sattamo.

(Part II. p. 94 et seq.)

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| 61. | Assutavato (1) | 雜 12; 7. | 無聞 (辰 2, 66a, 1. 14) |
| 62. | Assutavā (2) | 雜 12; 8. | 無聞 (辰 2, 66b, 1. 4) |
| 63. | Puttamāṃsa | 雜 15; 11. | 子肉 (辰 2, 83a, 1. 12) |
| 64. | Atthi rāgo | 雜 15; 12-4. | 有食 辰 2, 83b, 1. 6) |
| 65. | Nagarain | { 雜 12; 5. | 城邑 (辰 2, 65b, 1. 15) |
| | | { 增 31; 4. | (辰 2, 52b, 1. 14) |
| 66. | Sammasain | 雜 12; 9. | 鴈法 (辰 2, 66b, 1. 14) |
| 67. | Nalakalapiyain | 雜 12; 6. | 蘆 (辰 2, 65b, 1. 15) |
| 68. | Kosambi | 雜 14; 9. | 茂師羅 (辰 2, 80a, 1. 2) |
| 69. | Upayanti | | |
| 70. | Susimo | 雜 14; 5. | 須深 (辰 2, 78a, 1. 18) |

Chapter III. Samāṇa-Brāhmaṇa-Vaggo Atthamo

(Part II. p. 129-130.)

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| 71. | Samana brahmana (1)..... | 雜 14; 12-3. 沙門婆羅門 (辰 2. 80b.
1. 11) |
| 72. | „ (2)..... | do. |
| 73. | „ (3)..... | do. |
| 74. | „ (4)..... | do. |
| 75. | „ (5)..... | do. |
| 76. | „ (6)..... | do. |
| 77. | „ (7)..... | do. |
| 78. | „ (8)..... | do. |
| 79. | „ (9)..... | do. |
| 80. | „ (10)..... | do. |
| 81. | „ (11)..... | do. |

Chapter IX. Antara-Peyyālam.

(Part II. p. 130-133)

82. Sattthā.
83. Sikkhā. 雜 15; 4. 修習 (辰 2, 82a, 1. 15)
84. Yogo. 雜 15; 5. 三摩堤 (辰 2, 82a, 1. 19)
85. Chando.
86. Ussolhī.
87. Appatīvāni.
88. Atappam.
89. Viriyain.
90. Sātaccain.
91. Sati.
92. Sainpajaññain.
93. Appāmādo.

BOOK II. ABHISAMAYA-SAMYUTTAM (XIII).

(Part II. p. 133 et seq.)

1. Nakhasikhā.
2. Pokkharapī. 雜 5; 7. 毛 端 (辰 2, 27b, 1. 18)
3. Sambhejja udaka (1)
4. Sambhejja udaka (2)
5. Pathavī (1)
6. Pathavī (2)
7. Samudda (1)
8. Samudda (2)
9. Pabbatupama (1)
10. Pabbatupama (2)
11. Pabbatupama (3)

BOOK III. DHĀTU-SAMYUTTAM (XIV).

Chapter I. Nānatta-Vaggo Pathamo

(Part II. p. 140 et seq.)

1. Dhātu. 雜 16; 51. 界 (辰 2, 94a, 1. 11)

2. Samphassaṇ. 雜 16; 52. 觸 (辰 2, 94a, 1. 14)
3. No ce taṇ. do.
4. Vedanā (1) do.
5. Vedanā (2) do.
6. Dhātu. do.
7. Saññā. 雜 16; 53. 想 (辰 2, 94a, 1. 20)
8. No ce taṇ. do.
9. Phassa (1) do.
10. Phassa (2) do.

Chapter II. Dutiyo Vaggo. (Part II. p. 149 et seq.)

11. Sattimā. 雜 17; 1. 正 受 (辰 2, 94b, 1. 18)
12. Sanidānaṇ. 雜 16; 48. 界和合 (辰 2, 94a, 1. 3)
13. Giṇṇakāvasatha. 雜 17; 2. 說 (辰 2, 95a, 1. b)
14. Hinādhimutti. 雜 16; 44. 鄙 心 (辰 2, 93b, 1. 1)
15. Kammaṇ. 雜 16; 46. 行 (辰 2, 93b, 1. 8)
16. Sagātha. 雜 16; 45, 47. 偈 (辰 2, 93b, 1. 4)
17. Asaddha.
18. Asaddhamūlakāpañca.
19. Ahirikamūlakā cattāro.
20. Anotappamūlakā tīni.
21. Appassutena dve. 雜 16; 50. 少聞等 (辰 2, 94a, 1. 9)
22. Kusitaṇ. do.

Chapter III. Kammapatha-Vaggo Tatiyo.

23. Asamāhita. do.
24. Dussilya. do.
25. Pancasikkhāpadāni.
26. Sattakammapathā.
27. Dasakammapathā.
28. Atthangiko.
29. Dasaṅga.

Chapter IV. Catutta-Vaggo. (Part II. p. 169 et seq.)

30. Catasso.

31. Pubbe.
32. Acariṇ.
33. Yo no cedanī.
34. Dukkha.
35. Abhinandanī.
36. Uppādo.
37. Samanabrāhmaṇa (1).....
38. Samanabrāhmaṇa (2).....
39. Samanabrāhmaṇa (3).....

BOOK IV. ANAMATAGGA-SAMYUTTAM (XV).

Paṭhamo Vaggo.

(Part II. p. 178 et seq.)

1. Tipakatthain. 雜 34; 1. 土 丸 (辰 3, 98a, l. 3)
2. Tathavi. 雜 34; 2. 如豆粒 (辰 3, 98a, l. 7)
3. Assu. 雜 33; 20. 淚 (辰 3, 97b, l. 2)
4. Khirain. 雜 33; 21. 母 乳 (辰 3, 97b, l. 10)
5. Pabbatā. 雜 34; 10. 山 (辰 3, 99a, l. 4)
6. Sāsapā. { 雜 34; 9. 城 (辰 3, 98b, l. 19)
增 50; 3. (辰 3, 64a, l. 10)
7. Sāvakā. 雜 34; 11. 過 去 (辰 3, 99a, l. 9)
8. Gaṅgā. 雜 34; 7. 恆 河 (辰 3, 98b, l. 4)
9. Daṇḍo. { 雜 34; 16. 擲 杖 (辰 3, 98b, l. 6)
cf. 雜 16; 26. 杖 (辰 2, 91b, l. 2)
10. Puggala. 雜 34; 8. 骨 聚 (辰 3, 98b, l. 12)

Dutiyo Vaggo.

(Part II. p. 186 et seq.)

11. Duggataṇ. 雜 34; 4. 苦 惱 (辰 3, 98a, l. 14)
12. Sukhitaṇ. 雜 34; 3. 喜 樂 (辰 3, 98a, l. 11)
13. Timsamattā. 雜 33; 19. 血 (辰 3, 97a, l. 7)
14. Mātā. 雜 34; 6. 彼 愛 (辰 3, 98a, l. 20)
15. Pitā. do.
16. Bhātā. do.
17. Bhagini. do.
18. Putto.

1. Dāruṇo.
2. Balisaṁ.
3. Kumma.
4. Dīghalomi.
5. Piḥhika (Miḥhika). 雜 47; 23. 糞 尿 (辰 4, 76a, l. 15)
6. Asani.
7. Dittḥaṁ.
8. Singālo. 雜 47; 24. 野 狐 (辰 4, 76, l. 18)
9. Verambā. 增 17; 8 (辰 1, 73a, l. 18)
10. Sagāthakaṁ.

Chapter II. Dutiyo Vaggo.

(Part II. pp. 233-234)

11. Pāti (1)增 5; 7,8 (昃 2, 17b, 1. 8-12)
 12. Pāti (2) do.
 13-20. Suvannapikkha-Janapadakalyāṇi do.

Chapter III. Tatiyo Vaggo.

(Part II. p. 234 et seq.)

21. Mātugāmo
 22. Kalyāṇi
 23. Putto增 4; 1. 優婆斯 (昃 1, 13b, 1. 4)
 24. Ekadhītu增 4; 2. 優婆斯 (昃 1, 13b, 1. 12)
 25. Samanabrāhmaṇa (1)
 26. Samanabrāhmaṇa (2)
 27. Samanabrahmaṇa (3)
 28. Chavi增 5; 9. (昃 1, 20b, 1. 18)
 29. Rajju
 30. Bhikkhu

Chapter IV. Catuttho Vaggo.

(Part II. p. 239 et seq.)

31. Chindi
 32. Mūla
 33. Dhammo
 34. Sukko
 35. Pakkanta
 36. Ratha雜 38; 3. 提婆 (辰 4, 17a, 1. 8)
 37. Mātari
 38. Pitā
 39. Bhātā
 40. Bhagini
 41. Puttā

BOOK VIII. LAKKHANA-SAMYUTTAM (XIX)

Chapter I. Vaggo Pathamo.

(Part II. p. 254 et seq.)

1. Atthīpesi 雜 19; 5. 屠牛兒 (辰 3, 8a, 1. 9)
2. Gāvaghātaka 雜 19; 6. 屠牛者 (辰 3, 8b, 1. 1)
3. Piṇḍasakumīyañ 雜 19; 墮胎 (辰 3, 9a, 1. 8)
4. Nicchavorabbhi 雜 19; 7-8. 屠羊者, 弟子 (辰 3, 8b, 1. 13)
5. Asi-sukariko 雜 19; 14. 殺猪 (辰 3, 9b, 1. 2)
6. Satti-Māgavi 雜 19; 13. 獺師 (辰 3, 9a, 1. 13)
7. Usu-kārapiyo
8. Sūci-sūrathi 雜 19; 10. 調象子 (辰 3, 9a, 1. 11)
9. Sūcako 雜 19; 12. 好戰 (辰 3, 9a, 1. 15)
10. Aṇḍabharī-Gāmakūtako 雜 19; 17. 偽器鍛銅師 (辰 3, 9b, 1. 9)

Chapter II. Dutiyo Vaggo.

(Part II. p. 259 et seq.)

11. Kupe-nimuggo-paradāriko 雜 19; 23. 好仙姪 (辰 3, 10a, 1. 6)
12. Gūthakhādi-Dutthabrāhmaṇo 雜 19; 26. 憎嫉婆羅門 (辰 3, 10a, 1. 20)
13. Nichavitthi-aticārini 雜 19; 24. 賣色 (辰 3, 10a, 1. 6)
14. Mangulitthi ikkanitthi 雜 19; 21. 卜占女 (辰 3, 9b, 1. 17)
15. Okilini-Sapattāṅgārakokiri 雜 19; 25. 順悲灯油灑 (辰 3, 10a, 1. 16)
16. Sīsacchinno-Coraghātako 雜 19; 15. 斷人頭 (辰 3, 9b, 1. 5)
17. Bhikkhu 雜 19; 31. 比丘 (辰 3, 10b, 1. 20)
18. Bhikkhunī 雜 19; 32. 比丘尼等 (辰 3, 11a, 1. 4)
19. Sikkhamānā do.
20. Sāmaṇera do.
21. Sāmaneriyo do.

BOOK IX. OPAMMA-SAMYUTTAM (XX).

(Part II. p. 262 et seq.)

1. Kūṭam
2. Nakhasīkhañ 雜 47; 14. 爪上 (辰 4, 75a, 1. 15)
3. Kulañ 雜 47; 14. 人家 (辰 4, 75a, 1. 6)

4. Ukkā. 雜 47; 13. 釜 (辰 4, 75a, l. 2)
 5. Satti. 雜 47; 15. 七手劍 (辰 4, 75a, l. 10)
 6. Dhanuggaho. of. 雜 24; 9. 弓 (辰 3, 40a, l. 9)
 7. Āpi. 雜 47; 18. 鼓 (辰 4, 75b, l. 6)
 8. Kalingaro. 雜 47; 12. 枕 木 (辰 4, 74b, l. 15)
 9. Nāgo. 雜 39; 3. 食藕根 (辰 4, 23a, l. 20)
 10. Bilāro. 雜 47; 20. 猫 (辰 4, 75b, l. 20)
 11. Singālaka. 雜 47; 22. 野 狐 (辰 4, 76a, l. 11)
 12. Singālaka (2).

BOOK X. BHIKKHU SAMYUTTAM (XXI).

(Part II. p. 273 et seq.)

- | | |
|---------------------|--|
| 1. Kolito. | 雜 18; 12. 聖默然 (辰 3, 5b, 1. 13) |
| 2. Upatisso. | |
| 3. Ghaṭo. | 雜 18; 14. 寂滅 (辰 3, 6a, 1. 12) |
| 4. Navo. | 雜 38; 9. 年少 (辰 4, 18a, 1. 14) |
| 5. Sujāto. | 雜 38; 1. 善生 (辰 4, 16b, 1. 10) |
| 6. Bhaddi. | 雜 38; 2. 惡色 (辰 4, 16b, 1. 16) |
| 7. Visākho. | 雜 38; 8. 般闍羅 (辰 4, 18a, 1. 6) |
| 8. Nando. | { 雜 38; 6. 離陀 (辰 4, 17b, 1. 8)
增 9, 5. 龍 (辰 1, 36b, 1. 3) |
| 9. Tisso. | 雜 38; 7. 室師 (辰 4, 17b, 1. 17) |
| 10. Theranāmo. | 雜 38; 10. 長老 (辰 4, 18b, 1. 3) |
| 11. Kappino. | |
| 12. Sahāya. | |

DIVISION III. KHANDHA VAGGO.

1. Nakulapitā. { 雜 5; 5. 長者 (辰 2, 27a, 1. 1)
增 6; 4. (辰 1, 22b, 1. 5)
2. Devadaha. { 雜 5; 6. 西 (辰 2, 27a, 1. 19)
增 35; 莫畏品 4 (辰 2, 74b, 1. 11)
3. Haliddikāni (1) 雜 20; 15. (辰 3, 15b, 1. 3)
4. Haliddikāni (2) 雜 20; 16. (辰 3, 16a, 1. 8)
5. Samādhī { 雜 3; 7-8. 受 (辰 2, 14a, 1. 11)
of. 雜 3; 1. 生滅 (辰 2, 12b, 1. 11)
of. 雜 3; 2. 不樂 (辰 2, 12b, 1. 16)
6. Patisallānā. 雜 3; 7-8. 受 (辰 2, 14a, 1. 11)
7. Upādāparitassana (1) 雜 2; 11. 取 着 (辰 2, 9a, 1. 8)
8. Upādāparitassana (2) 雜 2; 12. 繫 着 (辰 2, 9a, 1. 16)
9. Aññānāgata-paccuppanna (1) { 雜 1; 8. 過 去 (辰 2, 2a, 1. 2)
雜 3; 29-30. 略說 (辰 2, 16b, 1. 10)
10. Atitānāgata-paccuppanna (1) { do.
do.
11. Atitānāgata-paccuppanna (3) do.
do.
12. Anicca. 雜 1; 1. 無 常 (辰 2, 1a)
13. Dukkha. do.
14. Anattā do.
15. Yad anicca (1) { 雜 1; 9. 無 常 (辰 2, 2a, 1. 5)
of. 雜 1; 2. 無 常 (辰 2, 1a, 1. 7)
16. Yad anicca (2) { 雜 1; 10. 無 常 (辰 2, 2a, 1. 9)
do.
17. Yad anicca (3) { do.
do.
18. Hetu (1) 雜 1; 11. 目 (辰 2, 2a, 1. 12)
19. Hetu (2) 雜 1; 12. 目 (辰 2, 2a, 1. 16)
20. Hetu (3) do.
21. Ānanda do.
22. Bhāra { 雜 3; 23. 重 擔 (辰 2, 15b, 1. 18)
增 17; 4. (辰 1, 70a, 1. 11)
23. Parināṇā 雜 3; 22. 知 法 (辰 2, 15b, 1. 14)
24. Parijānaṃ (or Abhiñjānaṃ) .. { 雜 1; 3. 無 知 (辰 2, 1b, 1. 1)
雜 1; 5. the latter half of 於色
喜樂 (辰 2, 1b, 1. 8)
25. Chandarāga 雜 3; 27. 食 (辰 2, 16b, 1. 4)
26. Assādo (1) 雜 1; 14. 味 (辰 2, 2b, 1. 9)
27. Assādo (2) do.
28. Assādo (3) 雜 1; 13. 味 (辰 2, 2a, 1. 20)

29. Abhinandanam. { 雜 1 ; 5. the first half of 於色喜
樂 (辰 2, 1b, 1. 8)
雜 1 ; 7. 於色喜樂 (辰 2, 1b, 1. 18)
30. Uppādam. 雜 3 ; 28. 生 (辰 2, 16b, 1. 7)
31. Aghamūlam.
32. Pabhaṅgu. 雜 2 ; 19. 瓊 法 (辰 2, 10b, 1. 3)
33. Natumbhākam (1). 雜 10 ; 14 祇 林 (辰 2, 57a, 1. 17)
34. Natumbhākam (2). (同 上)
35. Bhikkhu (1). 雜 1 ; 16. 增諸數 (辰 2, 3a, 1. 11)
36. Bhikkhu (2). 雜 1 ; 15. 使 (辰 2, 2b, 1. 18)
37. Ānanda (1). 雜 2 ; 17. 阿 難 (辰 2, 10a, 1. 13)
38. Ānanda (2). do.
39. Anudhamma (1). 雜 1 ; 27. 向 法 (辰 2, 5a, 1. 7)
40. Anudhamma (2). do.
41. Anudhamma (3). do.
42. Anudhamma (4). do.
43. Attadīpo. cf. 雜 2 ; 4. 十六比丘 (辰 2, 7a, 1. 4)
44. Paṭipadā. 雜 3 ; 15-16 其道 (辰 2, 15a, 1. 7)
45. Aniccāṭā (1). 雜 3 ; 35. 清 淨 (辰 2, 18a, 1. 3)
46. Aniccāṭā (2). 雜 3 ; 36. 正觀察 (辰 2, 18a, 1. 7)
47. Samanupassanā. { 雜 2 ; 13. 覺 (辰 2, 9b, 1. 2)
雜 3 ; 5. 等觀察 (辰 2, 13b, 1. 4)
48. Khandhā. 雜 2 ; 23. 陰 (辰 2, 11a, 1. 14)
49. Sono (1). 雜 1 ; 30. 輪壓那 (辰 2, 5a, 1. 19)
50. Sono (2). 雜 1 ; 31. 輪壓那 (辰 2, 5b, 1. 13)
51. Nandikhaya (1).
52. Nandikhaya (2).
53. Upāyo. 雜 2 ; 8. 封滯 (辰 2, 7b, 1. 19)
54. Bijam. 雜 2 ; 7. 種子 (辰 2, 7b, 1. 8)
55. Udānam. 雜 3 ; 6. 優陀那 (辰 2, 13b, 1. 12)
56. Upādānamparivattain. 雜 2 ; 5. 轉 (辰 2, 8a, 1. 2)
57. Sattatṭhāna. { 雜 2 ; 10. 七 處 (辰 2, 8b, 1. 2)
增 35. 莫畏品 3 (辰 2, 74b, 1. 4)
58. Sambuddho. 雜 3 ; 25. 觀 ? (辰 2, 16a, 1. 13)
59. Pañca. 雜 2 ; 25. 比丘 (辰 2, 7a, 1. 4)
60. Mahāli. 雜 3 ; 32. 富蘭那 (辰 2, 17b, 1. 8)

94. Pupphaṃ (or Vaddhaṃ). 雜 2; 5. 我 (辰 2, 7n, l. 13)
95. Phena. 雜 10; 10. 泡沫 (辰 2, 56a, l. 5)
96. Gomaya. 雜 10; 9. 小土搏 (辰 2, 55a, l. 15)
97. Nakhāsikaṃ. 增 14; 4. 罽胝 (辰 1, 59a, l. 3)
98. Suddhikaṃ (or Samuddakaṃ).
99. Gaddula (1) 雜 10; 9. 無知 (辰 2, 56b, l. 7)
100. Gaddula (2) 雜 10; 12. 無知 (辰 2, 56b, l. 17)
101. Vāsiyataṃ (or Nāva). 雜 10; 8. 應說 (辰 2, 55a, l. 1)
102. Aniccataṃ (or Sañña). 雜 10; 15. 樹 (辰 2, 57b, l. 8)
103. Ante. 雜 3; 17-17. 實覺 (辰 2, 15a, l. 15)
104. Dukkhaṃ.
105. Sakkaḍḍo. 雜 3; 19-20. 有身 (辰 2, 15a, l. 20)
106. Parinīḥeyyā. 雜 3; 22. 知法 (辰 2, 15b, l. 14)
107. Samaṇā (1) 雜 3; 21. 羅漢 (辰 2, 15b, l. 7)
108. Samaṇā (2) do.
109. Sotāpanno. do.
110. Arahain. do.
111. Chandarūgī (1)
112. Chandarūgī (2)
113. Avijjā (or Bhikkhu).
114. Vijjā (or Bhikkhu).
115. Kathika (1) { 雜 1; 26. 善說法 (辰 2, 5a, l. 3)
 { 雜 1; 28. 見法涅槃 (辰 2, 5a, l. 11)
116. Kathika (2) do.
117. Bandhana. 雜 3; 24. 往詣 (辰 2, 16a, l. 5)
118. Parimucchita (1) 雜 3; 26. 欲 (辰 2, 16a, l. 19)
119. Parimucchita (2) do.
120. Saññojanaṃ
121. Upādānaṃ.
122. Silaṃ. 雜 10; 4. 世間苦 (辰 2, 53a, l. 1)
123. Sutāvā.
124. Kappo. (1) 雜 1; 22. 劫波所問 (辰 2, 4a, l. 14)
125. Kappo. (2)
126. Samudayadhamma (1)
127. Samudayadhamma (2)

128. Samudayadhamma (3)
129. Assāda (1) 雜 10 ; 1-2. 無 明 (辰 2, 52b, l. 14)
130. Assāda (2) do.
131. Samudaya (1) 雜 10 ; 3. 無 明 (辰 2, 53a, l. 13)
132. Samudaya (2) do.
133. Koṭṭhita (1) do.
134. Koṭṭhita (2) do.
135. Koṭṭhita (3) 雜 10 ; 2. 無 明 (辰 2, 53a, l. 5)
136. Kukkula
137. Aniccena (1)
138. Aniccena (2)
139. Aniccena (3)
140. Dukkheṇa (1)
141. Dukkheṇa (2)
142. Dukkheṇa (3)
143. Anattena (1)
144. Anattena (2)
145. Anattena (3)
146. Kulaputtēna dukkhā (1) 雜 2 ; 15. 信 (辰 2, 10a, l. 6)
147. Kulaputtēna pukkā (2) 雜 2 ; 16. 信 (辰 2, 10a, l. 10)
148. Kulaputtēna dukkhā (3)
149. Ajjhātikāṃ { 雜 7 ; 6. 三 受 (辰 2, 35a, l. 9)
S. 35. 105 Upādāya
150. Etaṃ mama 雜 7 ; 3. 我々所 (辰 2, 35a, l. 2)
151. Eso attā 雜 7 ; 12. 有 我 (辰 2, 35b, l. 1)
152. Na ca me siyā
153. Micchā
154. Sakkāya
155. Attānu
156. Abhinivesa (1)
157. Abhinivesa (2)
158. Anandena

(To be continued)

NOTES

DR Rabindra Tagore paid his second visit to Japan on his way home from China early this summer. The Buddhists greeted him enthusiastically as before, as a most representative man of India, which is the country of the Buddha, the founder of the religion professed by most Japanese. He delivered a lecture at the Public Hall, Kyoto, to the largest audience that has ever assembled under this roof. He talked on the modern abuse of the sciences which ought to be servile to the spiritual welfare of humanity and not to be utilised for exploitation. He said, among other things, that truth is to be embraced reverentially and in an humble spirit, and therefore that when its missionaries come among a strange people they ought to be full of humility. They cannot claim the monopoly of the truth, they are just as mortal and liable to sin as the people among whom they come. Therefore, it is a great mistake on their part if they ever betray the slightest sign of a sense of superiority and assume an air of pride and self-importance towards others. When they do this, they at once break off from the truth they imagine they have comprehended. This is exactly the position we take with regard to all forms of truth and its propagators. As to the abuse of science we see so many harrowing instances of it all about us. We often wonder if the sciences are really helping to enhance our spiritual enlightenment instead of teaching us how effectively to murder, how rapaciously to exploit, and how mercilessly to crush individuals as well as nations. As long as our hearts are not cleansed of impurities, anything and everything they touch will necessarily be contaminated.

Dr Lewis Hodous, of the Kennedy School of Missions, Hartford, Connecticut, U. S. A., who was a long resident in China

as missionary, has a new book entitled *Buddhism and Buddhists in China*, which belongs to a series of books on the World's Living Religions, edited by Frank K. Saunders and Harlan P. Beach. In this book the author expresses some of his views concerning the "Christian approach to Buddhists." These views are deeply tinged with a spirit of tolerance and sympathy and the editors of this magazine are highly impressed by them, especially as coming from a Christian missionary in the Far East. We say this because some of the missionaries are sometimes unnecessarily prejudiced against Buddhism which they think is a temple of Satan. Such ignorance betrays, on the part of the Christian missionaries, nothing but an utter inability to comprehend their own religion. Professor Hodous refers to a Chinese Christian leader who "longed for the mystic silence and the beauty of holiness which would open the windows of the world of spiritual reality and throw its light upon the problems of life," and suggests that the esthetic element in Christianity may well be emphasised in the future as never before in the missionary activities in China. The author also proposes to give a place to contemplation and meditation in the Christian Church of China, and writes as follows: "Christian Church of China should develop a technique of the spiritual life suited to the East. The formation of habits of devotion should be emphasised. Intercessory prayer should be given a larger place. Contemplation and meditation should be regarded not merely as an escape from the turmoil and strife of the world, but as a preparation for the highest life of service and sacrifice. Buddhist mysticism united the whole universe and was the great foundation of Chinese art, literature and morality. The spiritual world of Christianity must likewise seep through into the very thought of Asia and inspire the new art, literature and morality which will be the world expression of a Christian universe." Christianity so far laid an unusual stress on its moral, doctrinal, and social aspects. But as the East is more idealistic than the West where modern Christianity has been matured, the people

here want to see Christianity not in its too-earthly garb but in its inner mystical raiment. For instance, when Christ says about not thinking of the morrow or about the lilies of the field which neither toil nor spin, he sounds the depths of the Oriental mind. Christianity as depicted and demonstrated by its representatives in the East as well as in the West savours too much of modern materialism.

In this respect Professor Pratt of Williams College is quite right when he speaks in his lecture on "The Nature of Christianity" in the Peking Union Medical College, to the following effect: "Christianity is not a collection of Anglo-Saxon conventions. This assertion again is of course a platitude, yet it too needs stating. Not that any one would explicitly deny it. But there is a large number of persons who regard 'Christian civilisation' as including among other essential things certain methods of dressing, of eating, of talking, of building, and the rest. Of course we should be told, these things are not so important as theology: yet there is a sneaking feeling that no land can be called fully Christian until it does things in the way they are done in 'God's own country.'" This is preeminently true with some of the Christian agents in the Far East. They often fail, in spite of their open declarations, to distinguish what is merely accidental from the essential in their religion and life. When Gandhi was accused of his non-cooperation movement which might result in narrow cultural and intellectual nationalism, he exclaimed: "I do not want my house to be walled in on all sides and my windows to be stuffed. I want the culture of all lands to be blown about my house as freely as possible. But I refuse to be blown off my feet by any of them. Mine is not a religion of the prison-house. It has room for the least among God's creation. But it is proof against insolent pride of race, religion, or colour." The East has its own life and ideals which it wants to develop according to its own inner necessities and does not wish to see them replaced by those

of Western or "Christian" civilisation. We have no wish to be exclusive or ego-centered but are far from being satisfied with an artificial grafting of alien ways of thinking and living. When we have adopted them it would be when they were thoroughly assimilated by ourselves so that no alien air any longer clings to them.

According to the report of Dr Taiken Kimura, professor of Indian philosophy at the Tokyo Imperial University, who recently came back from China after attending what the Chinese Buddhists termed a World's Buddhists' Conference, Chinese Buddhism is evidently moving towards a revival after so many years of quiescence. While this must be no doubt just an initial step, it seems to promise much, especially when we are told that the principal actors in it are householders and not the priestcraft. Their interest in the study of Buddhist faith and philosophy is quite genuine and full of enthusiasm. They are not yet acquainted with the modern spirit of criticism, being contented with the traditions of Buddhist scholarship, so says Professor Kimura; but this does not prevent their being the vanguard of a Buddhist renaissance in China. We wish to see the real spirit of the Buddha revived among our friendly neighbours, their scholarship is not an essential question. In olden days there were many Chinese Buddhists who came over to Japan to found Zen monasteries here, and there were at the same time many Japanese monks who went to China to learn of whatever they got directly from the Indian missionaries and scholars. Buddhism was thus transplanted in Japan after China had it assimilated in her own ways of thinking and feeling. This was natural and good. Zen cultivated in us a simple unaffected temperament with which to comprehend nature and life, while the Jodo awakened in us a deep religious sentiment to look beyond the present unsatisfying world. Zen and Jodo are the two forms of Buddhism that have really entered the inner life of the Far Eastern peoples, Japanese and Chinese.

Whatever other aspects of Buddhism may affect us with various degrees of potency and success, it is through Zen and Jodo that we can come in intimate touch with the inner experience of the Buddha. The Chinese Buddhists have expressed their desire to have another Buddhists' Conference in Japan next year, and the Japanese Buddhist Federation we are told has the idea under consideration. We are sure that this kind of intercourse between China and Japan will no doubt pave the way to better understanding and closer friendship in matters spiritual. After all, China and Japan are one racially and culturally, and their sincere and unprejudiced cooperation is needed in every way to establish a new Eastern centre of spiritual force against the encroachment of commercial militarism and mechanical civilisation.

A Buddhist nun, early in October this year, set fire to a fine old Zen temple in the centre of Kyoto and reduced it to ashes within an hour. Her motive is variously interpreted, and some are inclined to regard her as too idealistically disposed. There is no doubt about her being somewhat mentally unbalanced, due to her past unhappy experiences with life, which grew very much aggravated by recent ones. But it is suspected if she did not find a sort of justification, though quite superficially, in some well-known historical incidents in the lives of the old Zen masters. We know Tanka's bold work of consigning the Buddha's wooden images into the flames and an old lady's burning a hut where she used to shelter a Zen monk. In those ancient days Zen devotees seem to have been so absolutely absorbed in the freest demonstrations of what they understood of Zen, paying no attention whatever to the loss of material property, the desecration of things considered holy, and even the destruction of life. They were all above such trivial incidents of existence. Their ideals were of the highest order, and they were justified in doing what they thought the most legitimate thing at the moment from the Zen point of view. While the

recent case of incendiary is of course far from being classed under the same category as these, there is something in her idea as well as in the present status of Buddhist life which makes us think twice before we can judge her unconditionally. Can we really throw a stone at her without turning that stone into a boomerang upon ourselves? Before the whole edifice of an institution called Buddhism now so heavily covered with old dead material, may burn down one of these fine mornings as the Zen temple did this time, we must pause and reflect within ourselves what to do with it.

Professor Nishu Utsuki's English translation of the *Smaller Sukhāvati-vyūha Sūtra* from Kumarajīva's Chinese version is published by the Nishi-Hongwanji Press. The sutra is commonly known in Japan and China as the *Amida-kyō* (阿彌陀經, *a-mi-tō-ching*), and is one of the three principal sutras constituting the foundation of the Shinshu faith. It describes the Pure Land of Amitābha, where, the Buddha promises, all the aspirants will finally attain to the highest realisation of truth known as "anuttara-samyak-sambodhi." The one condition in which rebirth in the Pure Land is assured is the invocation of the name of Amitābha Buddha; for no amount of merits or virtues achieved by oneself will be available for the purpose. The English translation has notes and collations at the end of the book, explaining the proper names, technical terms, and other terms. The print is clear and neat.

Mr Albert J. Edmunds' recent *simhanada* as resounds in "A Dialogue of Two Saviors" profoundly touches the spirit of one who looks upon the world from the unsectarian point of view. The Dialogue was carried on in "a Hall of Silence in the other world," where, singularly enough, there exist as in this world time and space-relations; it took place in August, 1922. Perhaps the two saviours were too concerned with our earthly human affairs so that they, like good Bodhisattvas, re-

fused to enter into Parinirvana and really to enjoy the silence of the Pure Land. The savious are also learned and versed very well in all modern and ancient lore, especially on mystical and spiritualistic subjects, and correct the various wrong readings and later alterations in the bibles. Mr Edmunds is visible in the words and personalities of Christ and Buddha. In spite of their scholarly attainments their hearts are bursting with love for their fellow-creatures. While Buddha acknowledges that Christ's wisdom "wrought a truth of personality," Christ concedes to Buddha "the intellectual strength of his Dharma." Finally, against the defiant declaration of Demiurge :

"Build on, poor fools,
Build in the universe that eye sees not,
Build there, but never here, where life is mine :"

they agree to issue this joint proclamation :

"Get thee behind us, Demiurge accurst,
Master of fragments, king of floating isles.
Thou madest will to wither Intellect.
To dwarf and stultify the larger man,
To curb, to shrivel reservoirs of truth.
Our empire is not thine ; in thy seen worlds
Of birth and death, torture and wickedness,
We ne'er aspire to found a house for man.
Our missions are to call him upwards thence,
Teach him to know the nothingness of sense,
Build him a City o'er the sunset bars,
Find him a home beyond the farthest stars."

The Mahayanists may say however that these "seen worlds of birth and death" are worlds of Nirvana and Bodhi; the chasm between the two lies in one's own subjective Ignorance; get it enlightened and there most vividly opens up a course upwards to "a City."

"Again, O the World-honoured One," said Subhuti, "the Bodhisattva Mahasattva who walks in the Prajñāpāramitā, who reflects on the Prajñāpāramitā, should discipline himself so as, while disciplining himself in it, not to entertain any ideas in that Enlightenment-thought (*bodhicitta*). Why? Namely, that Thought is No-thought, the essence of Thought is pure." The venerable Sariputra said to the venerable Subhuti, "Can we say that that Thought is—that Thought which is No-thought?" Thus addressed, the venerable Subhuti said this to the venerable Sariputra: "O venerable Sariputra, in what is that Thought which is No-thought, is the idea of being or no-being ever conceivable or attainable?" Sariputra said, "Not so, O venerable Subhuti!" Subhuti said, "If, O venerable Sariputra, in what is that Thought which is No-thought, the idea of being or no-being is neither conceivable nor attainable, is your question properly stated, asking whether we can say that that Thought is—that Thought which is No-thought?" Thus addressed, the venerable Sariputra said this to the venerable Subhuti, "What then is that Thought which is No-thought?" Said Subhuti, "That which is No-thought is without change (*vicāra*), without discrimination (*avikalpa*)."

THE EASTERN BUDDHIST

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THE EASTERN BUDDHIST

THE TEACHING OF THE SHIN-SHU AND THE RELIGIOUS LIFE

WHAT is the life of truth? How do we attain the life of truth? These are the questions left for our solution in the study of the Shin-shu teaching.

I

Whether life is really suffering, or whether it is on the whole an agreeable business, is not to be so readily decided upon as we may superficially imagine. As a mere fact of everyday experience, life contains elements enjoyable as well as painful. Besides, there are individual conditions which we have to take into account, for what appears to be pleasant to one individual may impress another altogether differently. Each one of us has his own way of valuing experiences. But from the common-sense point of view life may be taken on the whole as containing both pains and pleasures—and its practical effect is that we shun what is disagreeable and run after the pleasurable. There may be some who appear outwardly to avoid things agreeable—I mean those self-mortifying ascetics of India who are evidently eschewing even the most innocent pleasures. But in truth they are also seekers after pleasures—pleasures that are not yet actualised but are believed to be coming by virtue of these penances. Sometimes the ascetics are deriving real pleasures in what ordinary people consider unbearable tortures. In a certain sense, therefore, stoicism is at bottom a form of hedonism. We are all Epicureans in various shades of meaning. While it is difficult to decide whether we are all to be Hamlets or Don Quixotes, practically

we know that life is partly enjoyable and partly painful and that we try to avoid the latter and embrace the first.

This practical fact of life is also reflected in the Fourfold Noble Truth as enunciated by the Buddha. The first truth is that life is suffering; the second is that this comes from accumulating causes of suffering; the third is that by cutting off these causes Nirvana, the state of absolute bliss, is realised; and the fourth teaches how to attain this. But that the idea of pain and pleasure ought not to be made the ultimate principle of our spiritual life was already expressly taught by the Buddha in the Agama part of Hinayana literature :

“Not to avoid pain when it comes to you,
Not to long for pleasure when it comes to you,
But to be serene and tranquil —
Such I call a Śrāmaṇa.”

While pain and pleasure so largely enter into the structure of human life, a life of truth must not be made to depend upon these opposites, but, by going beyond, find its ultimate foundations somewhere else.

II

As long as man cannot rise above the mere notion of pain and pleasure, he has not made much advance over the animal life. To do this he must find some moral meaning in life which distinguishes him from the rest of creation. He cannot get rid of the feelings since he is a sentient being, but his feelings can be sanctified and ennobled so that they can be adjusted to our moral conduct. Pain will then be the feeling when we have not acted morally, whereas a noble pleasurable emotion will be aroused when our duties have been properly discharged. This is an ethical world created by cultured minds, which endeavour to rise above a life of mere feelings, and in this world we find the idea of good standing against that of evil. There is no doubt that this moral life is a step ahead of the one controlled by feelings alone.

“To do all goods,
 To avoid all evils,
 And to keep the heart pure —
 This is the teaching of all the Buddhas.”

This is the gāthā known as the teaching common to the seven Buddhas and constitutes the moral aspect of the so-called primitive Buddhism. The Vinaya is the codification of such moral rules as were applicable to the life of the Bhikshus and Bhikshunis.

Shinran Shōnin was not however satisfied with mere morality, he wanted to go beyond good and evil in order to reach the other shore of the religious life. It was due to him that the later Buddhists came to know the existence of another world which moral life could not attain and which was unknown to the followers of the Vinaya. Here reigns the freedom of the religious spirit unhampered by the dualistic bondage of good and evil.

III

When I say this, the reader may think that the teaching of Shin Buddhism is immoral, anti-ethical, and therefore has nothing to do with our everyday life. But in point of fact Shin has a very keen critical sense of our moral imperfections, and teaches that because of these imperfections we ought to be humble, penitent, and grateful. Moreover, Shin is conscious of the unnaturalness of the monkish life, and its followers lead an ordinary family life not distinguishable in any way from the rest of the world. Social relations and obligations are confirmed to by them. Humanity is thus strongly upheld by Shin, and in this respect Shinran was audacious enough to deviate from the course uniformly followed by other Buddhists. For this reason, the Sutra on the Great Infinite One (i.e. the *Sukhāvatīvyūha*) which is the foundation of the Shin-shu is also called the Sutra on Humanity. In no other Buddhist schools is the relationship between morality and religion so emphati-

cally and essentially established as in the teaching of Shin. This relationship is discussed by scholars under the special heading, "Relative Truth and Absolute Truth", in the systematic philosophy of Shin Buddhism.

During the Meiji Era, that is, during the latter part of the 19th century and early in the present one, Shin scholars were divided into two groups in regard to relations existing between morality and religion; the one group held a unitary view while the other was inclined to be dualistic. And among this latter group we could further distinguish two types, one of which asserted a sort of parallelism between moral ideas and religious life. According to this, these two were like the two wings of a bird or the two wheels of a cart, one could not go without the other, for they were complementary. The other class of thinkers took the one as antecedent to the other. And, generally speaking, the conservatives tended to uphold a dualistic parallelism and the liberals tried to establish a unitary relation between religion and morality.

Those who maintained a theory of antecedence thought that moral life was the necessary outcome of religious faith, or that religious faith came to us prior to morality. The late Rev. Manshi Kiyozawa who was the President of the Shinshu College and led the liberal party of the time, stoutly opposed the doctrine of the priority of religious faith and said: "All moral deeds are the products of deliberation and must issue from the will. Therefore, such deeds as flow from our inner necessity, however beneficial results they may bring upon our social or individual life, cannot be regarded as moral deeds. Therefore, in religion, especially in the teaching of Shin Buddhism, moral life must precede the attainment of faith, it finally leads up to a life of faith instead of its following the latter." According to this doctrine, a genuinely religious life is only possible when one grows conscious of his moral imperfections. Rev. Kiyozawa's motto was that morality was our guide to religion, which reminds us of the mediæval saying:

"Philosophy is the handmaid of theology." After him, the discussion on the relation between morality and faith has not abated. Whatever the issue, the main point was to clear it up definitely if that was possible.

If religious life is to be distinguished from moral life, it ought to be something transcending the dualism of good and evil. This is the thesis I wish to assert here, and in the meantime let us see into the relation between Purity and Defilement.

IV

When we consider the practical side of Buddhist life, we must not forget the six or ten Virtues of Perfection (*pāramitā*), which are inculcated upon us as the followers of the Buddha. The six *pāramitās* are Charity, Morality, Patience, Energy, Meditation, and Wisdom; and when Means (*upāya*), Vows (*pranidhāna*), Power (*śāla*), and Knowledge (*jñāna*), or another group of mental qualities known as the four Immeasurable Thoughts, that is,—Energy, Compassion, Goodwill, and Impartiality, are added, the Perfections are ten in number. Whether six or ten, these virtues constitute what is known as Holy Life (*Brahmacharya*). The holy ones who practise these deeds of virtues one after another will finally reach the stage of Buddhahood. There are ten stages of spiritual development (*daśabhūmi*) corresponding to the ten Virtues of Perfection, and the Mahayanists go up from one stage to another by practising the holy virtues until the Supreme Perfect Enlightenment of Buddhahood is realised. The ten stages are: Joy, Purity, Brilliancy, Burning, Unsurpassableness, Manifestation, Far-going, Immovability, Good Intelligence, and Dharma-clouds. When Charity, which is the first Virtue of Perfection, is practised in the most thoroughgoing manner, the Mahayanist realises the mental state where he is free from the idea of passion, and his heart is filled with the feeling of joy transcending the time-limits of the present, past, and future. This

is the first stage of Joy. When he comes to the sixth stage of Abhimukhī (face-to-face manifestation), he attains to the thought of sameness realised by the exercise of Prajñā. When he still pursues his upward course of spiritual development, he arrives finally at the tenth stage known as Dharmameghā when he becomes the master of love and wisdom. Like the clouds enveloping the whole universe, he has now identified himself with the Dharma and his heart embraces all beings with love and wisdom. He is now the enlightened one, the holy one, the pure one, he has gained an infinite world within himself, which is built in and over the world of relativity and finitude.

These six or ten Pāramitās are therefore so many deeds of purity or holiness prescribed as it were by the Buddha for his Mahayana followers. Those who are able to act in accordance with those virtues are holy or spotless ones, while those who are too weak-minded to follow the path of perfection in order to go up the ladder of spiritual holiness are common mortals, technically called the ignorant (*bīḷa*). And here we see that Buddhism has taken notice of the opposition or contrast between holiness or purity and defilement in the life we lead in the world, and that the principle regulating the life of a holy man is not the idea of goodness so much as that of saintliness. Shinran Shōnin, the founder of Shinshu, distinguished this aspect of Buddhist life as the Holy Path and distinguished it sharply from Easy Practice. In the religion of the Holy Path, the object is to follow the way of perfection, that is, to practise deeds of purity or holiness until the entire world will be thoroughly transformed into a kingdom of purity or holiness. There is no doubt that this idea of universal sanctification is the highest aim set up for the followers of the Buddha, but in our actual, finite, mundane life it is of no easy task, perhaps it is altogether impossible, to carry out in any thoroughgoing manner even one of the six Pāramitās in our moral relations to one another. We must concede that the distance between the Mahayana ideals and

our ordinary everyday life is immeasurably wide. Lately, scholars of the philosophy of religion have advanced arguments for a new moral category to be known as the Holy, and to make it the ultimate goal of religion. Philosophy aspires after the True, the arts the Beautiful, ethics the Good, and religion the Holy. If we accept this distribution of the categories among the several spheres of human activities, the Mahayana ideal must be said to be in full conformity with the scholarly definition of the religious life. But, as things go in this finite life of ours, the wall of holiness is altogether too high for us to scale successfully, and if this were made the only condition by which we were allowed to be saved, there would be indeed very few mortals at the topmost rung of enlightenment. Thus Shinran Shōnin wished to see the basis of religious life set upon something other than goodness as well as holiness. So sings the Shōnin :

“Since eternity, even to the present,
 The proof there is that he loveth me ;
 For was it not through him that I came to the mystery of Buddha-
 wisdom,
 In which there is neither good nor evil, neither purity nor im-
 purity ? ”

After these considerations, we are now ready to take up the problem of Atman which will shed light upon the Shin conception of religious life.

V

Indian thinkers faced the problem of Atman for the first time in the Upanishads where the profoundest of all the philosophical ideas in India found its way in the following dictum : “*Tat tvam asi*” ; and the rest of Indian philosophy became more or less a superstructure over this fundamental idea. If modern European philosophy started from “*Cogito ergo sum*,” the depths of Oriental thought must be said to be lying in this intuition. While the pre-Upanishad philosophers

sought God in the external world, the writers of the Upanishads themselves found it in the soul (Atman). Buddhists however denied not only the existence of an objective God but also the reality of a soul substantially conceived. And for this reason Buddhism is regarded as an atheistic and soulless religion by those who have been accustomed to think of the world as the creation of a historical God and of the body as the habitat of an immaterial soul. It was chiefly through these Western critics that Buddhism came to be identified with nihilism, or the teaching of absolute nothingness. In this however they fail to understand the exact meaning of Buddhist negation. For the negation applies not only to a thesis but to an anti-thesis as well; the idea is that by doing this Buddhism wishes to transcend the dualism of intellection. When the absolute ground is reached, Buddhism teaches that there is an affirmation beyond which nothing could be postulated. Therefore, the Buddha's refusal of an objective God ended in the positive notion of the Dharma eternally abiding; and when he realised the Perfect Supreme Enlightenment, his declaration was: "I alone am the Honoured One," instead of "There is none to be honoured but egolessness." Indeed, without this ultimate irrefutable affirmation, the Buddhist theory of non-Atman could not be maintained; for non-Atman is the logical overflow of the "I" in "I alone am the Honoured One" at the time of his Enlightenment, and also of the "I" which culminated, when the Buddha was passing, in the teaching that "Nirvana is Great Self." Thus the doctrine of non-Atman is the criticism given to the ego-essence of the Indian philosophies, and at the same time the outcome of Enlightenment experienced by the Buddha under the Bodhi-tree, and also the meaning of Nirvana in which there takes place the identification of Egolessness and Great Self. In this we see the Buddhist life realised which transcends the dualism of "to be" (*Sat*) and "not to be" (*Asat*).

VI

When we considered the Ego of the Buddha at the time of Enlightenment, I tried to show that there was no real ego-substance which only appeared to exist because of the relativity of all human ideas such as subject and object, self and not-self or the other; in other words, we have the notion of self only when it moves along through its varying phases. And these phases are conceivable as subject-ego, possessing-ego, and object-ego. When these three phases are regarded each as independent of the others a chasm breaks up in one complete undivided I-consciousness, ending in the rapture of the religious life.

The manifold forms of disturbance which are observable in our social organisation may be in a way traceable to the breaking up of the threefold ego in social consciousness. By this breaking up each ego comes to conceive itself irreducibly independent of the others, the result of which is the assertion of itself against the interests of the other two. Absolute monarchism or statism separates the subject-ego from the rest, and revolution is the outcome, which means that the other egos want to get the subject-ego back among themselves. When a specially privileged class monopolises the possessing ego by wresting it from the labouring classes, we have capitalism. The present social unrest is not merely the question of wages or treatment, its deeper reason lies in the separation of the possessing-ego and in its autocratic assertion. The woman-question also reflects this tendency. The unrest however cannot be remedied by merely transferring the ego-consciousness from one class of society to another or from one sex to the other. So long as the ego is divided and monopolised by one party at the expense of another, social turmoil will never come to cease. The ego ought to be restored to its original, flowing, indivisible, and unsolidifiable state so that it never grows clogged or cramped in its ever forward movement

which is its essence.

The three phases of ego may be likened to the three sides of a triangle; every "I" is conceivable only in its triplicity, when one is singled out and lords it over the others, that is, when ego is statically or substantially conceived and loses its fluidity, there will be no declension of "I", the nominative case refuses to be transferred into the possessive or objective case, and the result will be the death of "I". All the factors in social organisation ought to be allowed to have the full liberty of going through these three ego-phases as they find themselves proper and profitable to do so without causing any injury to one another. This is the privilege permitted to human mind as sentient and rational being. We can thus sometimes assert ourselves as lords, sometimes as possessors, and sometimes as servants, as recipients or hirelings. As we have this liberty of transforming ourselves in conformity with the infinitudes of relationships social or otherwise, among which we find ourselves moving on, Buddhism teaches that there is no ego, no Atman, meaning thereby the fluidity of what we in our common parlance designate as "I." The rigidity of the notion of "I" is thus got rid of, and when it is thus got rid of, it is enlarged into Great Self. Therefore only by being selfless the true self is attained, which is Great Self.

In my last article on charity (*dāna*) I analysed the Buddhist notion of charity. The giver corresponds to the subject-ego, and the thing given to the object-ego, while the consciousness that I am giving represents the possessing ego. In deeds of charity Buddhism illustrates how the triplicity of ego-phases can be made workable in our practical daily life. The object of Buddhist life will be thus to attain to the perfect fusibility of the three phases of Ego, which is really no Ego as it transcends itself by freely flowing from one phase to another. When this mutual fusion or flowing-into is attained, we shall have peace and glory prevailing on earth.

In a word, there are five forms of life as it unfolds itself in this world of ours :

1. Those whose lives are regulated by feelings of pain and pleasure ;
2. Those whose lives are regulated by ideas of good and evil ;
3. Those whose lives are regulated by ideas of purity and defilement ;
4. Those whose lives are regulated by ideas of being and no being ;
5. Those whose lives are regulated by the truth of egolessness.

While we distinguish these five types of the spiritual life among mankind we may regard these also as the stages of an individual spiritual development. The true life is therefore no other than that which comes to one after the experience of the egolessness of the ego, and when this is really attained, the preceding four stages will now, purified, santified, ennobled, and unified, be the content of the egoless life itself.

GESSEIO SASAKI

BUDDHISM AND MORAL WORLD-ORDER*

WE, the various peoples, have fostered among ourselves not only material but also cultural exchange to a fairly large extent, yet we still lack inner understanding and confidence in each other as men. The difference of nationality and creed as well as of rank and class within a nation still hinders common thinking and feeling. The affirmation and accentuation of individuality and idiosyncrasies should not be permitted to obscure the consciousness of our common origin. Unfortunately, nearly every nation fears others, and every creed distrusts the others. It is tragic to see how this fear of one nation for another renders both unhappy. Neither of them is able to recognise that their mutual anxiety is based on one and the same reason. In like manner, he who has reached something high and beautiful through the unfoldment of his personality strives more to obtain rulership and power over others than to develop that which he has attained. He forgets that in this way he cheats himself out of that which he has already won, and at the same time hinders the voluntary participation of others. The mistaking of culture itself for its bearers is the cause of the tragedy of the modern civilised world. He who would serve the higher and more beautiful must for its sake be modest. In Buddhism it is a difficult yet important virtue to rejoice at the property of another as at your own without envy, as well as to divide your own with others without a thought of ownership. There are naturally differences in capabilities and progress among individuals. But if one turns his glance to such a relative difference, he loses his capacity for the Highest. The consciousness of one's own nothingness

* This is Professor Ryōhon Kiba's address at the meeting of the Religiöse Menschheitsbund, which took place near Berlin, in August, 1922. It is translated from the original German which appeared in the second Report of the Bund. The author is professor of philosophy at Otani University.

before the Highest is ever lacking among men. It is often believed that one may identify oneself with the Highest, that one may take possession of it for oneself. But it is rather the Absolute which is able to influence man and to make itself known to him. One often divides the one God by appropriating him for oneself and one's own affairs. General reflection and sympathy can spring from only a selfless negative common consciousness of oneself before the Highest. The "Cosmic Consciousness" must also be rooted in this negative consciousness. It is the great task of our growing Union to contribute to the development of this consciousness.

At the instance of our esteemed Prof. Otto, I decided to speak on this theme. I confine myself to a brief exposition of the Buddhist view of the problem on the basis of the Canonical Writings. I hope that you will understand the basic view from which we Japanese Buddhists build and are to build still further the idea of world-order, and that I may in this manner contribute my quota to the success of the future work of the Association.

I shall explain then: (1) How Buddhism conceives this world and the reason of its existence, and how it judges the world; (2) Which world it recognises as the ideal, the Real World, and by what conduct it believes it possible to reach this world; (3) What attitude we should assume with regard to the two worlds.

First: The world from which Buddhism starts is naturally that in which we daily live, wishing, feeling, suffering. The well-known doctrine of the Twelve Causal Links of Gautama Buddha proclaims his insight into the origin and continued existence of this world. This causal chain of twelve links is traceable in its essentials to three chief motives, namely: Nescience, wrongdoing, and suffering. Whenever we do evil in consequence of our original ignorance, misery and sorrow follow us as inevitable retribution. Ensnared by misery and sorrow, nescience becomes ever deeper and more involved. In this endless circle we are ever drawn deeper into the maelström.

Corresponding to this process of our life, the unhappy world develops before us. It is true that a common karma runs through these giddy paths, but it is modified in divers ways by various conditions of the individual. Then the world which we perceive differs as the individual karma differs. Blinded by this individual karma, one cannot recognise at all that which we have in common. In reality, this earthly world consists of "worlds of different births." Every one lives in a parcelled-off world of his own, and suffers and rejoices quite differently from his fellow-beings. There is "no common accord either in fortune or misfortune." Either some one envies another, or he arraigns him. Who is then to blame for this unhappy fate? "No one but thyself; thou who art the author of thine own world." And if some one who performs now only good and righteous deeds should be maltreated by others, even then he is not to consider the others really wrong or evil. For, according to the Buddhistic point of view, the moral law of causation is absolute and without exception, and he who finds others arrayed against him should seek definite causes therefor in his own past. The idea that one can undergo evil without housing a reason for it within himself is rejected in Buddhism as a pagan delusion which denies the moral law of causation. Every man has himself to blame if evil befalls him. According to the Buddhist view, one can never judge another his antagonist or enemy, or betrayer and feel himself more upright than the other. It is a noteworthy fact that Gautama Buddha called Devadatta (who had tried by several plans to murder him) his good teacher and believed that he would at some time in the future become Buddha, and that they would work together for the enlightenment and salvation of the world. Yes, it should be quite immaterial to us whether others treat us well or ill. "For the venomous serpent transforms the purest water into poison by drinking; the cow, on the other hand, converts even the impure water which she drinks into nourishing milk." This recognition of absolute individual responsibility is the

fundamental principle of Buddhism, through which the Buddhistic conversion is effected.

This doctrine is sometimes confounded with solipsism, but it is in reality its opposite, and rests on the Buddha's experience of omni-unity. Through the recognition of individual responsibility, one can see within himself all that he formerly saw outside, and can recognise the common karma. When one has once recognised the common karma, he can no longer accuse others and set himself in opposition to them. According to Buddhism, the relation between Good and Evil is not an outer opposition which gives rise to a struggle between the two. He who posits the Good as the polar opposite of Evil is still in error, and is not yet free from egoism. True Good should comprehend Evil within itself. The allegory of the relation between light and darkness, water and ice is ubiquitous in Buddhist scriptures. For this reason, Buddhism teaches first instead of the struggle for Good the calm endurance of Evil. An unerring endurance of Evil is only possible, however, where something positive exists. And he who possesses this is thereby liberated from Evil. What is this positive? Are we to create it ourselves?

In order to answer this question, I go naturally to the second point, i.e., to the positive idea of the Real World of Buddhism. The Buddhist Real World is the so-called Jōdo, the "World of Purity." It was constituted by the Buddha in eternity. Man can in no manner create this world, not even with the aid of the Buddha. The Bodhisattva who has clearly grasped the previously mentioned first element of Buddhist conversion finds through the wisdom of omni-unity this Real World everywhere before him.

Then: What is the nature of this Real World? I should like to give you a descriptive sketch of it according to the *Amitayussutropadesa* (short commentary on the *Amitayus-sutra*) by Vasubandhu (third century). It consists in the absolutely pure virtue of Amida Buddha which is fundamentally different

from human virtue. His Enlightenment and Teaching which cannot be locked up rule and penetrate all, so that one is instructed also by trees and grasses, wind and water. Their denizens are "of one birth from the Wisdom of the Buddha." "They nourish themselves on thoughtfulness (*Dhyāna*), free from suffering and passion." This world receives "all beings without distinction of their capabilities and nature, as all streams empty into one sea." (For further details, see *Amitayus-sutra*, Volume II). How can one attain this world then? And what does one do in this world? This question leads me to the third point, namely, our position with regard to the two worlds.

So when the mature Bodhisattva once sees this Real World before him, he directs all his efforts to "being born in this blissful Land with all his fellow-beings, inasmuch as he gives himself and his fellow-beings without reserve to the Buddha of Infinite Light." In this pure devotion his wish for the Land of Bliss becomes wholly free from self-interest. He wants it only for purity's sake. His deed has no longer anything to do with the erring world directly. The earthly world, however much it may be improved, remains afterwards as before earthly. And even the wish to improve this world is at bottom somehow tainted with self-interest. As long as one cannot entirely renounce the earthly world as a field of endeavour, just so long is one bound to it. This striving for the amelioration of the world often gives rise to hatred and contention. Man has a tendency to use this idea as a protection and a weapon for himself rather than to follow it selflessly. According to my point of view, there can be no way to realise the Real World unless all forsake the erring world to be born in the World of Reality. So, "when the Bodhisattva recognises the truth, he understands true sacrifice and the passing to that world. Through this knowledge he perceives clearly the condition of the suffering beings in the three impure worlds, and in consequence of the perception of their false condition, he is filled

with genuine compassion and pity." Now he cannot enter the Real World unless he saves the suffering beings in the erring world. Until he has made all beings identical with himself, he cannot cross over. Therefore he enters the erring world unconditionally in order that he may lead it with him into the Real World. But if you long for the Pure Land for the sake of mere happiness, you cannot follow him. He must show them the pure will from the Supreme Bodhi (discernment or insight into Truth). For this purpose, he supplements his charity with immovable resolve, and enters the three erring worlds. Now what are his deeds? No contention, no opposition, no abuse, no reproach, for he knows at the beginning that the others are a part of himself, and at the same time that such deeds tarnish the wish for the real Good,—but he practises only the four comprehensive deeds, namely: Unselfish sharing with others of one's own material and intellectual treasures; secondly, meekness which is free from adulation as it is from disdain; thirdly, beneficent deeds which he will perform in various ways in order that his fellow-beings may have leisure to contemplate the Good; and, fourthly, to become like men in order that he may become intimate with them. With these deeds he strives to imbue them with pure endeavour for the Real World. When he has perfected these deeds, all beings of the impure worlds will be born in the Real World as a matter of course. If they do not grasp true will, he feels it as his own fault. So he remains always in this troubled world in order to perform the four deeds mentioned above. But these deeds are only the consequence and development of of the one, pure, self-sacrificing, praising deed of the Real World, as Vasubandhu and Douran have established it. According to Shinran, our inner reformer, it should be "purposeless purpose."

To sum up as clearly as possible, in Buddhism there is no moral world-order attained by man, but only through the Eternal Buddha. Man is to enter, and can enter only the

world constituted by the Buddha. We must have a universally valid idea clearly before us as an inexhaustible source from which we cause all our deeds and labours to proceed. But wherever the most important is lacking, there all is lacking. We can only realise that with which our soul is already filled. We should first live in the Real World and participate in its bliss. All deeds should flow spontaneously from this bliss. Nearly all are suffering from spiritual aridity these days. They long for the fruit-bringing spiritual rain. I close my talk with the resigned words of Shinran: "I am constrained, unfortunately, to differentiate the good deed of the way of the Pure World, that is, of the man who feels himself to be nothing, from the good deed of the saints, that is, of those who consider themselves towering above their fellows. The latter deed is performed when one has compassion for others of his own will, and saves them. But to my great regret, I am hardly capable of doing this. The good deed of the former, on the other hand, consists in saving one's fellow-beings fundamentally through the absolute Excellence of the Buddha by attaining Buddhahood through exclusive devotion to the Eternal Buddha. However great may be the kindness and love which a man such as I may feel toward his fellow-beings, yet it does not extend as far as it should, and will eventually fail to reach the goal. So I believe that absolute devotion to the Buddha is the only lasting salvation for others as for me."

RYOHON KIBA

ZEN BUDDHISM ON IMMORTALITY

Extract from *The Hekiganshu* translated with Preface by

DAISETZ T. SUZUKI

I

THE *Hekigan-shu* (碧巖集, *Pi Yen Chi*) or *Hekigan-roku* (碧巖錄, *Pi Yen Lu*)* is one of the most valued books in the Rinzai school of Zen Buddhism. It consists of Seccho's (Hsüeh-tou, 雪竇) poetical comments on one hundred "cases"*** mostly selected from a history of Zen masters, called *The Transmission of the Lamp* (傳燈錄), and of Yengo's (Yüan-Wu, 圓悟) additional notes. Seccho was a great master of the Ummon school (雲門宗) and flourished early in the Sung dynasty (980-1052). He was noted for his literary ability, and when his poetical comments on the one hundred cases were made public, they at once created universal applause in the literary circles of the time. While Yengo (1063-1135) was residing in the capital of Shu (蜀), he took up, in response to the request of his pupils, Seccho's work as the text-book for his discourses on Zen. When he later came to Reisen-in (靈泉院) at Kassan (夾山), in Reishu (澧州), during the Seiwa period (政和, 1111-1118), he was again asked to discourse on the work. The notes taken down by his disciples came to be compiled into a regular book. Each case was preceded by an introductory remark, and the case itself was annotated and criticised in a way peculiar to Zen, and finally Seccho's poems were treated in a similar manner. As Yengo was indifferent about collating and revising

* *Hekigan* means "Green Rock," *shu* is "collection," and *roku* "record." The Green Rock was the name given to Yengo's study.

*** "Case" may not be a very good term for 則 (*tsê*), by which each example in the *Hekigan* is usually known. *Tsê* means "standard," or "an item" or "a clause" included in enumeration.

these notes taken by his various disciples, the notes began to circulate in an unfinished and confused form among his followers. Fearing that some day the text might get irretrievably muddled, Kuan-Yu Mu-To (關友無黨), one of Yengo's pupils, decided to have an authorised *editio princeps* of it and thus to put a stop to all possible variations that might follow from promiscuous copyings. The book came out in print late in the spring of 1125, which was twenty years after a third lecture had been given by the master on the text. Neither the editor, Kuan-Yu Wu-To, nor the preface-writer, P'u-chao (普照), however, makes any reference to the text having been gone through with by the author personally before it was published in printed form.

Later, Daiye (Tai-hui, 大慧), the most brilliant and most gifted disciple of Yengo, burned the *Hekiganshu*, seeing that it was not doing any good to the truthful understanding of Zen. While it is not quite clear what he actually did, the book apparently stopped to circulate. It was not until about two hundred years later (1302) that Cho Meiyen (張明遠), of Yüchung (嶠中), found a good copy of the *Hekigan* at Ch'êng-tu (成都), in Shu. He collated this with other copies obtained in the South, and the result was the current copy we have now.

Dōgen (道元), the founder of the Sōto school of Zen in Japan, it is reported, was the first who brought the *Hekigan* from China in the third year of Karoku (1227) about eighty years prior to the Chang edition. It is not definitely known when the latter was imported to Japan, but as there was much intercourse between the Japanese and the Chinese Zen masters in those days, the book must have come to this shore through some of the Japanese monks who went to China to study Buddhism. Early in the fifteenth century we have already a Japanese edition of the *Hekigan*.

The constitution of the book is generally in the following order: Each case is preceded by Yengo's introductory note (1); the case itself is interpolated with critical passages (2);

then comes an expository comment on the case (3); which is followed by Secchos's poetical criticism which is also interposed with Yengo's remarks (4); and finally we have explanatory notes to the poem (5).

The following is an English translation of the Case LV faithfully rendered to the extent admissible by the construction of the original which in itself will be almost altogether unintelligible to those who are not acquainted with Zen literature. This will be realised by the reader even when perusing my translation which is far from being literal.

II

THE CASE LV—DŌGO VISITS A FAMILY TO MOURN THE DEAD

1. *Introductory Note*

[The perfect master of Zen] quietly within himself asserts the whole truth and testifies it at every turn; wading through the cross-currents he controls the circumstances, and directly sees into the identity of things. As in the sparks struck from flint or as in the flash of lightning, [so instantaneously] he makes away with intricacies and complications; while taking hold of the tiger's head he lets not the tail slip out of his hands; he is like unto a rugged precipice one thousand feet high. But we will not speak of such [achievements as these on the part of the master]; let us see if there is not an approachable way in which he manifests the truth for the sake of others. Here is a case for our consideration.

2. *The Illustrative Case*

Dōgo (Tao-wu, 道吾)* and Zengen (Chien-yüan, 漸源)
visited a family to mourn the dead. Zengen knocked at the

* Dōgo (Tao-wu) whose personal name was Yenchi (Yüan-chih, 圓智) was a disciple of Yakusan (Yüeh-shan, 藥山), and died in 835, of the T'ang era, at the age of sixty-seven. When he was once in attendance with his brother-

coffin and said, "Living, or dead?"—What do you say?—Well, you are not at all alive.—This fellow still wanders between two paths.—Said Dōgo, "Living? I affirm not: Dead? I affirm not."—When a dragon sings fog is formed: when a tiger roars the wind rises.—The hat fits the head.—A grandmotherly kindness!—"Why no affirmation, sir?" asked Zengen.—Gone wrong!—Sure enough, a blunder!—"None whatever I make," Dōgo replied.—Filthy water is poured right over your head!—The first arrow was rather light, but the second goes deeper.—On their way home,—Quite lively!—Zengen said, "O my master, be pleased to tell me about it; if you do not, I will strike you down."—This is something.—We rarely meet wise men, most of them are fools.—One so full of irrationalities ought to fall into Hell faster than an arrow.—Dōgo said, "As to your striking it is your own pleasure: as to telling I have nothing to tell."—Repetition is necessary for serious affairs.—He is not aware even of being robbed.—This old man's tenderness knows no bounds.—The first idea is still asserted.

monk Ungan (Yün-yen, 雲巖) on their master Yüeh-shan, the latter said to Yüan-chih, "Where the intellect fails to fathom, beware of giving utterance to it; if you utter a word, horns will grow on your forehead. What would you say to this?" Yüan-chih, without making any reply, went out of the room. Yün-yen now asked the master, "How is it that my senior brother-monk does not give you any answer?" Said the master, Yüeh-shan, "My back aches today; you better go to Yüan-chih himself as he understands." Yün-yen now came to his brother-monk, Yüan-chih, and said, "Why did you not answer our master awhile ago? Please tell me the reason, O Brother." "You'd better ask our master himself,"—this was Yüan-chih's enigmatic suggestion.

Sekis (Shih-shuang, 石霜) was a disciple of Dōgo Yenchi (Tao-wu Yüan-chih). He once asked the master, "If someone after your passing happens to ask me about the ultimate thing, what shall I say to him?" The master, Yüan-chih, did not answer the question, but simply called to his attendant-boy who at once came forward in response. Said the master, "You fill the pitcher with fresh water." After remaining silent for a little while, the master now turned towards Shih-shuang and asked, "What did you want to know awhile ago?" Shih-shuang repeated his first question, whereupon the master rose from his seat and left the room. This leaving the room was evidently a favourite way with Tao-wu Yüan-chih when he wished to demonstrate the truth of Zen.

His other sayings and doings are recorded in *The Transmission of the Lamp*.

—Zengen struck the master.—Well done!—Tell me what is the use of striking him thus.—Sometimes one has to suffer an unreasonable treatment. —Later when Dōgo died, Zengen went to Sekiso (Shih-shuang, 石霜) and told him about the aforementioned incident.—Knowingly trespassed!—I wonder if this were right, or not.—If right, how marvelous!—Sekiso said, “Living? I affirm not: dead? I affirm not!”—How very refreshing!—Even an everyday meal is relished by some!—Zengen asked again, “Why no affirmation, sir?”—The same wording and no difference in sense either.—Tell me if this is the same question as the first.—“None whatever I make!” said Sekiso.—Heaven above, earth below!—When the waves are surging like this at Tsachi, how many common mortals are drowned on land!—This instantly awakened Zengen to an understanding.—O this purblind fellow!—I am not to be deceived!

One day Zengen came out into the Preaching Hall with a spade, and walked up and down from east to west, from west to east.—The dead resuscitated!—Good! This showing himself off in behalf of the late master!—Don’t ask of others.—Behold how this fellow is disgracing himself!—“What are you doing?” asked Sekiso.—Blindly treading in the steps of another!—Replied Zengen, “I am seeking the sacred bones of the late master.”—Too late, like hanging a medicine bag behind the hearse carriage.—Too bad that he missed the first step.—What do you say?—“The huge waves are rolling far and near, the foaming seas are flooding the sky, and what sacred bones of the late master’s should you seek here?” Said Sekiso.—As to this, let another master see to it.—What is the use of following the masses?—Seccho remarked here, “What a pity! What a pity!”—Too late.—This is like stretching the bow after the burglar.—Better have him buried in the same grave.—Said Zengen, “This is the very moment to be thankful for.”—Say, now, where does all this finally come to?—What did the late master tell you before?—This fellow has never known from beginning till end how to free himself.—Monk Fu, of Taigen (太原孚), remarked here, “The holy bones of the late master are still here.”—O my disciples, see them?—It is like the stroke of lightning.—What sort of worn-out sandals these!—This is after all worth something.

3. *Commentary Remarks*

Dōgo and Zengen went out one day to see a family in order to mourn the dead. Zengen knocking at the coffin said, "Living? or dead?" And Dogo said, "Living? I affirm not: dead? I affirm not!" If you gain an insight right here at this remark, you will know then where you are bound for. Just here and nowhere else is the key that will release you from the bondage of birth and death. If you have not yet gained it, you are liable to slip away at every turn. See how earnest those ancient students of Zen were! Whether walking or standing, sitting or lying, their constant thoughts were fixed upon this matter. As soon as they came into a house of mourning, Zengen knocking at the coffin lost no time in asking Dōgo, "Living? or dead?" Dōgo instantly responded, "Living? I affirm not: dead? I affirm not!" Zengen straightway slipped over the literary meaning of his master's remark. Hence his second question: "Why no affirmation?" To this Dōgo answered, "None whatever I make!" How full of kindness was his heart!—One error succeeds another.

Zengen had not yet come to himself. When they were halfway on their homeward walk, he again accosted his master, saying, "O master, do please tell me about it. If you don't I will strike you." This fellow knows not a thing. It is the case of a kindness not being requited. But Dōgo who was ever grandmotherly and full of tenderness, responded, "As to striking, it is your own pleasure: as to telling, I have nothing to tell."

Thereupon Zengen struck. While this was so unfortunate, he may be regarded as having gained one point over the master. From the very bottom of his heart, Dōgo did everything to enlighten his disciple, and yet the disciple significantly failed to grasp the meaning at the moment. Being thus struck by his disciple, Dōgo said, "It will be better for you to leave our monastery for a while. If our head-monk

learns somehow of this incident, you may get into trouble."

Zengen was then quietly sent away. How full of tenderness Dōgo was! Zengen later came into a small temple where he happened to listen to one of the lay-brothers there reciting *The Kwannon Sutra* in which it read: "To those who are to be saved by him assuming the form of a bhikkhu (monk), Kwannon will preach to them in the form of a bhikkhu." When Zengen heard these words, he at once came to a realisation and said to himself: "I was at fault indeed; I did not know what to make of my late master at the time. This matter is not after all dependent upon mere words."

An ancient master remarked, "Even the extraordinarily wise stumble over words." Some try to make an intellectual guess at Dōgo's attitude, saying that when he flatly refused to say a word about the matter, he had really something already said, and that such an attitude on the part of the master was known as playing a backward somersault in order to lead people astray and to make them feel all confused. If this were to be so interpreted, I would say, how could we ever come to enjoy peace of mind? Only when our feet are treading the solid ground of reality, we know that the truth is not a hair's breadth away from ourselves.

Observe, when those seven wise ladies of India visited the Forest of Death, one of them asked pointing at a corpse, "The dead body is here, but where is the person?" Said the eldest, "What? What?" Thereupon, the entire company is said to have had the *anupattikadharmakṣānti*, realisation of the truth uncreated. How many of such do we come across these days? Perhaps, only one in a thousand or ten thousand.

Zengen later went to Sekiso and asked him to be enlightened on the matter above referred to. But Sekiso also repeated Dōgo and said, "Living? I affirm not! Dead? I affirm not!" When Zengen demanded, "Why don't you make any affirmation?" Replied Sekiso, "None whatever I make!" This opened up Zengen's mind.

One day Zengen carried a spade out into the Preaching Hall where he walked up and down with it. The idea was to present his view to the master, who as he expected did not fail to inquire and say, "What are you doing?" Zengen said, "I am seeking for the sacred bones of my late master." Sekiso trying to cut Zengen's feet right off from the ground, remarked, "The huge waves are rolling far and near, the white foaming seas are flooding even to the sky: and what sacred bones of your late master's are you seeking here?" Zengen had already expressed his intention to seek his late master's bones, and what did Sekiso mean when he made this remark? If you understand what is implied in the words, "Living? I affirm not! Dead? I affirm not!" you would know that Sekiso is behaving himself from beginning to end with his whole heart and soul opened to your full observation. But as soon as you begin to reason about it and hesitate and ponder, the thing will never come to view. Zengen's reply, "That is the very moment to be thankful for," shows how different his attitude is, when compared with his former one while still uninitiated. Dōgo's skull is shining in golden colour, and when it is struck, it gives a resonant sound like that of copper ware. Seccho's remark, "What a pity! What a pity!" has a double signification, while Taigen's statement "The sacred bones of the late master are still here!" naturally hits the mark and is well said.

To put the whole matter in one bundle and thrust it before your eyes, tell me now where lies the most essential point of this episode? And where is the point at which you have to be thankful for? Don't you know the saying: "If one point is broken through, a thousand and even ten thousand other points will be at once broken through"? If you successfully pass through at the point where Dōgo says, "No affirmation whatever I make!" you will be able to shut out every tongue that wags in the whole world. If you are unable to pass through, retire into your own room and exert yourself to

the utmost to get into the truth of Zen. Don't idle away your precious time by doing nothing all day.

4. *Seccho's Criticism in Verse*

Hares and horses have horns.

—Cut them off.—How remarkable!—How refreshing!

Cows and sheep have no horns.

—Cut them off.—What a fuss!—Others may be cheated, but not I.

Not a speck of dust, not a particle!

—Heaven above, earth below, I alone am the honoured one!—Where do you intend to grope?

Like the mountains, like the peaks!

—Where are they?—This is stirring up waves on dry land.—It is rubbed in hard against your nose.

The sacred bones in golden yellow are still here;

—The tongue is cut off and throat choked.—Put it aside.—I'm afraid nobody knows him.

The white foaming waves are flooding the sky, and where can we seize upon them?

—A hold is released a little.—Slipped right over it.—Eyes and ears are filled with it.

Nowhere to seize upon them!

—Just as I told you!—This is something after all.—Surely tumbled into an abyss!

With a single shoe [Bodhidharma] got off west, and where is his trace now?

—When fathers leave things unfinished, their descendants suffer the consequence.—Striking a blow, one should say, "Why is it here now?"

5. *Commentary Remarks*

This is Seccho's critical verse showing how thoroughly he understood the case. As he is a descendant of the Ummon school (雲門宗), he knows how to put a triple hammering point into the body of one sentence. His verse seizes the

most vital portion by giving an affirmation where no affirmation is possible and by opening a passage where no opening is practicable. So he declares.

"Hares and horses have horns;
Cows and sheep have no horns."

Let me ask how it is that hares and horses have horns whereas cows and sheep have none. When you understand the aforementioned case, you will then see into the meaning of Seccho's statement in which he has a scheme for the benefit of others. There are some who entertain a mistaken view as regards this and say, "Whether a master affirms or denies, just the same he is affirming something. Negation is after all no more than affirmation. As hares and horses have no horns, he says that they have horns; and as cows and sheep have horns, he says that they have no horns." Such an understanding of the subject-matter has no bearings whatever on it. On the contrary, the ancient master is full of arts and therefore knows how to perform such miracles; and they are all for your benefit so that you are enabled to break up the dark cave of haunting spirits. When you pass through this, it is not after all worth much of anything.

"Hares and horses have horns;
Cows and sheep have no horns.
Not a speck of dust, not a particle!
Like the mountains, like the peaks!"

These four lines are like a cintamani-jewel which Seccho throws out all in perfect form to your face. The rest of the verse decides the case according to the affidavit.

"The sacred bones in golden yellow are still here;
The white foaming waves are flooding the sky, and where can we
seize upon them?"

This is concerned with the remarks by Sekiso and Taigen Fu. But why the following lines?

"Nowhere to seize upon them!
With a single shoe [Bodhidharma] got off west, and where is his
trace now?"

This is like a holy tortoise leaving its track. And here is where Seccho takes a turn in order to do others good. Says an old master, "Apply yourself to a living word and not to a dead one." If its trace got already lost, why is all the world vying with one another to get hold of it?

THE VIMALAKIRTI SUTRA

(TRANSLATED BY HÖKEI IDUMI)

CHAPTER IV

THE BODHISATTVAS

Buddha then said to Maitreya Bodhisattva: "Go thou to Vimalakirti and inquire after his health." Maitreya replied to Buddha and said: "O Blessed one, I am not worthy to go and inquire after his health. And why? I remember one day I was preaching on the life at the Never-Returning Stage to the god-king and his kinsmen of the Tushita heaven. Then Vimalakirti came to me and said:

"O Maitreya, the Blessed One assured thee that thou shouldst obtain supreme enlightenment after only one birth; now tell me what birth does that assurance refer to. Does it belong to the past, or to the future, or the present? If it be of the past, it is already past. If it be of future, it is not yet come. If it be of present, it never abides. It is taught by Buddha: O Bhikshus, at this very moment ye are being born and growing old and dying. If the assurance be of no-birth, no-birth is of the true order, and in the true order there is neither the assurance of enlightenment nor even the supreme enlightenment itself. O Maitreya, how canst thou obtain thy assurance in one birth? Didst thou obtain the assurance at the birth of Suchness or at its extinction? If thou didst obtain the assurance at the birth of Suchness, Suchness has no birth. If thou didst obtain the assurance at its extinction, Suchness has no extinction. All beings are of Suchness. All things too are of Suchness. All the sages and worthy men are of Suchness. Even Maitreya thyself is of Suchness. If thou art capable of obtaining the assurance, all beings too should be capable of obtaining the assurance.

"And why? Suchness is one and not divisible nor is

it differentiated. If thou O Maitreya, canst attain to the supreme enlightenment, all beings too can attain to it. And why? All beings have the nature of enlightenment. If thou, O Maitreya, canst attain to Nirvāṇa, all beings too can attain to it. And why? All the Buddhas know that all beings have ultimately the nature of tranquility, that is Nirvāṇa, and are never to be annihilated again. Therefore, O Maitreya, thou shouldst not tempt those gods with thy doctrine. In reality, there is none cherishing the thought of supreme enlightenment, nor is there none who retreats. O Maitreya, thou shouldst strive to make those gods abandon the false idea that there is Bodhi distinct by itself. And why? Bodhi can not be obtained by the body or the mind. Tranquility is Bodhi as in it all things are tranquilised. Not-seeing is Bodhi as it is beyond all relations. Not-working is Bodhi as it is beyond thought. To cut is Bodhi as it exterminates all heresies. To separate is Bodhi as it is free from all false ideas. To prevent is Bodhi as it prevents all desires from rising. Not-entering is Bodhi as it is free from covetousness. Accordance is Bodhi as it is in accord with the truth. To abide is Bodhi as it abides in the nature of things. To reach is Bodhi as it reaches the ultimate. Non-duality is Bodhi as it is separated from consciousness and its object. Equality is Bodhi as it is equal to the sky. An uncreate is Bodhi as there is neither birth nor death. Knowledge is Bodhi as it understands the mental dispositions of all beings. Not-coming-in-contact is Bodhi as it is not to be known by any senses. Non-union is Bodhi as it is detached from the influence of passion. Non-abiding is Bodhi as it is without figure or form. Unreality of name is Bodhi as names are empty. Being like a phantom is Bodhi as it is far above grasping and abandonment. Not being disturbed is Bodhi as it is eternal calm. Serenity is Bodhi as it is pure in nature. Non-grasping is Bodhi as it is far above all attachments. The absence of difference is Bodhi as all things are same. The incomparability is Bodhi as it is beyond analogy. Subtility is

Bodhi as all things are unknowable.

“O Blessed One, when Vimalakīrti preached this doctrine, two hundred gods attained to the acquiescence in the eternal law. Therefore I am not worthy to go and inquire after his health.”

Buddha then said to a young man called Prabhāvyūha: “Go thou to Vimalakīrti to inquire after his health.” Prabhāvyūha replied to Buddha and said: “I am not worthy to go to inquire after his health. And why? I remember one day I was about to go out of the great city of Vaiśālī when Vimalakīrti was about to enter into it. I asked him with bowed head, ‘Sir, tell me whence hast thou come?’ He replied: ‘I have come from the Bodhimāṇḍala, place of enlightenment.’ I inquired: ‘Where is the Bodhimāṇḍala?’ He replied: ‘Sincere mind is the Bodhimāṇḍala as it is without falsehood. Activity is the Bodhimāṇḍala as it accomplishes all works. The deep mind is the Bodhimāṇḍala as it increases merits. The enlightened mind is the Bodhimāṇḍala as it is without errors. Charity is the Bodhimāṇḍala as it expects no rewards. Morality is the Bodhimāṇḍala as it fulfills all vows. Patience is the Bodhimāṇḍala as it knows no impediment in all beings. Diligence is the Bodhimāṇḍala as it is never slothful. Meditation is the Bodhimāṇḍala as it controls the mind. Wisdom is the Bodhimāṇḍala as it directly sees all things. Mercy is the Bodhimāṇḍala as it treats all beings with equality. Compassion is the Bodhimāṇḍala as it endures exhaustion and pain. Joy is the Bodhimāṇḍala as it finds pleasure in the law. Impartiality is the Bodhimāṇḍala as it destroys both love and hatred. Supernatural power is the Bodhimāṇḍala as it is endowed with the six supernatural faculties. Emancipation is the Bodhimāṇḍala as it is able to turn away and and leave out. The Necessary Means is the Bodhimāṇḍala as it teaches all beings. The Fourfold Acceptance is the Bodhimāṇḍala as it embraces all beings. Much-hearing is the Bodhimāṇḍala as it practises what is heard. Self-control is the Bodhimāṇḍala as it rightly observes all

things. The Thirty Seven Requisites for attaining supreme enlightenment are the Bodhimāṇḍala as they adorn the created things. The fourfold noble truth is the Bodhimāṇḍala as it never defrauds the world. The twelvefold chain of causation is the Bodhimāṇḍala as it repeats endlessly beginning with ignorance till we come to old age and death. Passions are the Bodhimāṇḍala as it knows them to be realities. All beings are the Bodhimāṇḍala as it knows them to be selfless. All things are the Bodhimāṇḍala as it knows them to be empty. Vanquishing the Evil Ones is the Bodhimāṇḍala as it is immovable. The three states of existence are the Bodhimāṇḍala as they have no fixed abodes for beings. Roaring like a lion is the Bodhimāṇḍala as it knows no fears. The [ten] powers, the [fourfold] fearlessness, and the [eighteen] special faculties—they are the Bodhimāṇḍala as they are without faults. The threefold knowledge is the Bodhimāṇḍala as it is without obstacles. Knowing all things with one thought is the Bodhimāṇḍala as it attains to omniscience. Thus O noble youth, thou shouldst know that all actions of a Bodhisattva who teaches all beings in accordance with all the Pāramitās even to the raising and putting down of his feet should be known as coming from Bodhimāṇḍala and abiding in the law of Buddha.

“When he had preached this doctrine, five hundred gods all cherished the thought of supreme enlightenment. Therefore I am not worthy to go and inquire after his health.”

Buddha then said to Vasumdhara Bodhisattva: “Go thou to Vimalakīrti to inquire after his health.” Vasumdhara replied to Buddha and said: “O Blessed One, I am not worthy to go and inquire after his health. And why? I remember one day I was staying in a quiet chamber, then Māra Pāpiyas, the evil one, assuming the form of Indra, and accompanied by his kinsfolk, and by twelve thousand heavenly maidens who sang, playing musical instruments, came to me, worshipped me, touching my feet with their faces, and stood on one side with folded hands in reverent attitude. I thought to myself that

he was Indra himself, and spoke to him thus: 'O Kauśika, welcome to thee! Though thou art richly endowed with happiness, yet thou shouldst not give thyself up to pleasures, and seeing how transient the five sensual enjoyments are, thou shouldst seek the root of merit and observe the eternal laws even at the cost of thy body, thy life and thy property.' Then he replied to me: 'Well, O true one, accept these twelve thousand heavenly maidens to attend on thee.' I then said: 'O Kauśika, thou shouldst not bestow such an unlawful gift upon a Śramaṇa, who has entered the order of Śākyamuni. They are of no use to me.' I had scarcely finished these words when Vimalakīrti came to me and said: 'This is not Indra but Māra the evil one who has come to tempt thee.' And he turned to the evil one and said: "Well, thou shouldst give me these heavenly maidens. I am worthy to accept this thy gift.' Then the evil one, being astonished and fearing, thought to himself: 'Vimalakīrti intends to afflict me!' And he eagerly strove to disappear and depart but all his strivings were in vain. In spite of his utmost supernatural power he could not depart. Then he heard a voice in the air declaring: 'If thou wouldst give him these maidens, thou couldst depart. 'At last Māra, the evil one, seized with fear, gave his consent reluctantly.

At that time Vimalakīrti spoke to the maidens: 'Māra the evil one gave you all to me. Now all of you should cherish the thought of supreme enlightenment.' Then he preached to them according to their capacities, and persuaded them to cherish the thought of supreme enlightenment. Again he spoke: 'Ye have now begun to cherish the thought of supreme enlightenment. Now ye should enjoy the pleasures of the law, and give up the pleasures arising from the five senses.' The heavenly maidens inquired: 'What are the pleasures of the law?' He replied: 'There are the pleasures of ever believing in Buddha. There are the pleasures of desiring to hear the law. There are the pleasures of revering the order.

There are the pleasures of being far above the five senses. There are the pleasures of regarding the five Skandhas as enemies. There are the pleasures of regarding the four elements as if they were venomous snakes. There are the pleasures of regarding the twelve Āyatanas as if they were a deserted village. There are the pleasures of regarding and guarding the thought of supreme enlightenment. There are the pleasures of bestowing happiness on all beings. There are the pleasures of revering the teacher. There are the pleasures of practising universal charity. There are the pleasures of being faithful to discipline. There are the pleasures of being patient and meek. There are the pleasures of being diligent in accumulating merits. There are the pleasures of being not distracted in meditation. There are the pleasures of wisdom clear and without blemish. There are the pleasures of spreading the thought of enlightenment. There are the pleasures of repressing all Evil Ones. There are the pleasures of destroying passions. There are the pleasures of purifying the Buddha-land. There are the pleasures of practising good works for the sake of perfection of forms. There are the pleasures of adorning the Bodhimaṇḍala. There are the pleasures of fearlessness even in hearing the profound law. There are the pleasures of the threefold emancipation. There are the pleasures of being not wishing to reach the goal before maturity. There are the pleasures of being friendly to one's fellow-believers. There are the pleasures of cherishing an unimpeded mind among the teachers of heresy. There are the pleasures of guiding misled friends back to the path. There are the pleasures of approaching good friends. There are the pleasures of being joyous in purity. There are the pleasures of practising the laws of the numberless requisites which lead to enlightenment. These are called the pleasures of the law for a Bodhisattva.'

'At that time Pāpiyas the evil one said to the maidens: 'Now let us go back to the heavenly palaces.' The maidens said to him: 'Thou didst give us to this man who possesses

the pleasures of the law. We find great joy in his company and would no more take interest in the pleasures of the five senses.' Then Māra the evil one said to Vimalakīrti: 'Sir, thou oughtest to give back to me these maidens, because it is the principle of Bodhisattvahood that all things should be given to those who ask for them.' Vimalakīrti said: 'Well, I have already given them up; thou mayest take them away. May all beings fulfil their desires according to the law.' Then the maidens asked Vimalakīrti, 'Tell us how we should conduct ourselves in the palace of the evil one.' Vimalakīrti said: 'Well sisters, ye should know that there is the doctrine named the inextinguishable light. By the inextinguishable light is meant this—just as from one light we can produce a hundred or even a thousand other lights, brightening up darkness, yet the original light is not thereby exhausted; thus O sisters, a Bodhisattva can teach a hundred or even a thousand beings to cherish the thought of supreme enlightenment; yet his own thought of enlightenment is not at all extinguished, but [all beings] grow in their merits according to the doctrine. This is [what is meant by] the inextinguishable light. Though ye be in the palace of the evil one, yet possessing this inextinguishable light ye can make the innumerable gods and maidens cherish the thought of supreme enlightenment. Thus can ye recompense the grace of Buddha and also greatly benefit all beings.'

"At that time those heavenly maidens worshipped Vimalakīrti by touching his feet with their faces and suddenly disappeared, accompanying the evil one to his palace. O Blessed One, such is his supernatural power and wonderful eloquence. Therefore I am not worthy to go and inquire after his health."

Buddha then said to Sudatta a son of a wealthy merchant: "Go thou to Vimalakīrti to inquire after his health." Sudatta replied to Buddha and said: "I am not worthy to go and inquire after his health, and why? I remember once at my father's house, I performed a great charity festival for full

seven days, offering food to all Śramāṇas, Brahmins and heretics as well as to the poor, the humble, the suffering, and beggars. When the period of seven days expired, Vimalakīrti came into the assembly and said to me: 'O son of the wealthy merchant, the great charity festival should not be conducted in such a manner as thou hadst. Thou shouldst conduct a charity festival of spiritual gifts. What have we to do with the bestowal of material wealth?' I inquired: 'Sir, What is the spiritual charity festival? [He replied:] 'The spiritual charity festival is not in succession but all simultaneously. It is to look after the welfare of all beings at one and the same time. This is called the spiritual charity festival.' 'What does it mean?' 'For the sake of enlightenment thou shouldst cherish the thought of mercy. For the sake of salvation thou shouldst cherish the thought of great compassion. For the maintenance of the true law thou shouldst cherish the thought of joy. For the attainment of knowledge thou shouldst dwell in the thought of impartiality. Removing all covetousness, virtue of charity should be practised. To teach the trespassers of morality, rules of discipline should be observed. Possessing the doctrine of selflessness cherish the Kṣānti Pāramitā. Being far above the forms of body and mind cherish the Vīrya Pāramitā. Obtaining the form of Bodhi cherish the Dhyāna Pāramitā. Obtaining omniscience cherish the Prajñā Pāramitā. Teaching beings [the thought of] emptiness should be cherished. Not abandoning the created things cherish [the thought of] formlessness. Manifesting human birth cherish [the thought of] non-action. For the maintenance of the true law, necessary means should be cherished. To save all beings cherish the four deeds of acceptance. To revere all beings cherish the means of removing arrogance. On the foundation of the body, life and wealth, the threefold law of permanency should be established. In the sixfold remembrance memory should be exercised. Cherish the sincere mind in the possession of the sixfold peace. Abide with the right

living practising the true law. Be near to the intelligent and the holy with a pure and joyous mind. Cherish the thought of self-control without hating the wicked. Cherish the profound mind practising the way of mendicants. Cherish the thought of readiness to hear practising according to the doctrine. Establish the quiet hermitage there abiding in peace. Be seated in meditation following the wisdom of Buddha. Set up thy place of holy work liberating all beings from bondage. Accumulate merits being endowed with splendour and purifying the Buddha-land. Follow judgment knowing the thoughts of all beings and preaching the law according to each one's need. Follow the discriminating intelligence knowing how all things being far beyond either giving or taking enter the domain of the one form. Bring forth all goodness exterminating all passion, every obstacle and all wickedness. Bring forth all causes which help the law of enlightenment possessing all intelligence and all goodness. O noble youth, thus is the ceremony of gifts of spiritual things. If a Bodhisattva performs the ceremony of gifts of spiritual things he is called a great giver and he is also the cause of the merits of all the worlds.'

"O Blessed One, when Vimalakīrti had spoken thus, two hundred Brahmans all cherished the thought of supreme enlightenment. My mind then obtained purity, and praised him saying that I had never heard the like before, and bowed to him touching his feet, and took from my neck a necklace worth a hundred thousand [gold pieces] and presented it to him; but he would not accept it. Then I said: 'Sir, I pray only that thou wouldst accept my gift and do with it as thou pleasest. Vimalakīrti then accepting the necklace, divided it into two parts, and offered one part to the meanest beggar in the assembly and the other to the Tathāgata Durdharsha. All the assembly saw the Tathāgata Durdharsha of the land of light, and also saw the necklace on that Buddha transformed into a jewelled terrace supported by four columns, and adorned

on all sides and even transparent and visible. Then Vimalakīrti manifesting this miraculous power said: 'When a giver with equanimity gives even to the meanest beggar, he is like the Tathāgata himself, in his stock of merits there is no trace of discrimination, his great compassion is like [that of the Tathāgata], and he expects no reward, then this is called the perfecting the spiritual gift.' Then all in the city even to the meanest beggar seeing his miraculous power and hearing his speech awakened the thought of supreme enlightenment. Therefore I am not worthy to go and inquire after his health."

Thus all the Bodhisattvas each relating his story, praised the words of Vimalakīrti, and declared themselves unworthy to go and inquire after his health.

CHAPTER V

MAÑJUŚRĪ

Buddha then said to Mañjuśrī: "Go thou to Vimalakīrti to inquire after his health." Mañjuśrī replied to Buddha and said: "O Blessed One, it is very difficult to discuss with that excellent man; he has attained to such a profound knowledge of the true nature of things; he is able to preach the essence of the law; he is in possession of unchecked eloquence and unimpeded wisdom; he is well acquainted with the lawful manners of a Bodhisattva; he has unravelled all the secrets of the Buddhas; he has subdued all evil ones; he is free in supernatural powers; he is perfect in wisdom and the necessary means; yet in compliance with the order of the Buddha, I will go to inquire after his health."

At that time all the Bodhisattvas, all the great disciples, the Śrāvakas, the Brahmans, and the four guardian gods in the assembly, thought within themselves thus: "Now if those two great sages, Mañjuśrī and Vimalakīrti converse together, surely there must be an excellent discourse." Then at that moment eight thousand Bodhisattvas, five hundred Śrāvakas, and hundred

thousand deities, all wished to follow him. Thus Mañjuśrī being reverently greeted and surrounded by those Bodhisattvas, great disciples and deities, entered the great city of Vaiśālī.

At that time Vimalakīrti the wealthy merchant thought to himself: "Now Mañjuśrī together with the large assembly, will come here." And by his supernatural power he made his chamber bare, removing all things together with his attendants and retaining only a sick bed, on which he laid himself. Mañjuśrī then entered the chamber, which had been made bare, leaving nothing but a sick bed.

Then Vimalakīrti spoke thus: "Welcome, O Mañjuśrī, thou comest hither as if thou comest not, and thou art seen as if thou art not seen." Mañjuśrī said: "Sir, thou speakest rightly; if a man has already come, then he comes not; and if he has already gone, then he goes not. And why? one who comes comes from nowhere, and one who goes reaches nowhere; what is seen is not seen. But let us leave this matter aside for a while. Sir, how dost thou bear thy sickness, or may it not be growing severer by improper treatment? The lord being exceedingly anxious about thee, sends me most cordially to inquire after thy health. Sir, what is the cause of thy sickness? How long has it lasted? How can it be cured?" Vimalakīrti replied: "From ignorance we hold attachment, and my sickness is thus caused. Since all beings are sick, I am sick. If they are no more sick then my sickness would cease. And why? A Bodhisattva enters [a life of] birth and death for the sake of all beings; where there are birth and death, there is always sickness. If all beings were free from sickness, then there would be no more sickness with a Bodhisattva. Just as when the only son of a wealthy merchant becomes sick, then his parents [from their anxiety] become sick also, and when he is restored to health, then they also recover their health; even so a Bodhisattva loves all beings as parents love their only son; as long as all beings are sick he is sick, when they recover their health, he also recovers his

health. Again thou hast inquired about the cause of my sickness. The sickness of a Bodhisattva is caused only by his great compassion."

Mañjuśrī asked: "Sir, why is this chamber empty and without attendants?" Vimalakīrti replied: "Even the lands of all the Buddhas are also empty." He asked: "What is [the meaning] of emptiness?" He replied: "It is empty because it is empty." He asked: "How is it that emptiness is empty?" He replied: "It is empty, because non-discrimination is empty." He asked: "Can emptiness be discriminated?" He replied: "To discriminate is also empty." He asked: "Where is this emptiness to be sought?" He replied: "In the sixty-two heresies." He asked: "Where are the sixty two heresies to be sought?" He replied: "In the emancipation of all the Buddhas." He asked: "Where is the emancipation of all the Buddhas to be sought?" He replied: "In the mind of all beings. Again thou asked why here I have no attendants; but all evil ones and all heretics are my attendants; and why? All evil ones find pleasure in birth and death; and a Bodhisattva never abandons birth and death. All heretics find pleasure in heresies and a Bodhisattva is never moved by heresies."

Mañjuśrī asked: "What is the form of thy sickness?" Vimalakīrti replied: "My sickness has no form and can not be seen." He asked: "Is thy sickness connected with body or mind?" He replied: "It is not connected with the body because it is beyond the body; nor is it connected with the mind, because the mind is like a phantom." He asked: "To which of the four elements does thy sickness belong, earth, water, fire, or air?" He replied: "This sickness [of mine] does not belong to the earth element, nor is it separated from it; so with water, fire and air elements. But the sickness of all beings is caused by the four elements and as they are sick therefore am I sick."

Then Mañjuśrī asked Vimalakīrti: "How should a Bodhi-

sattva console another Bodhisattva who is not well?" Vimalakīrti replied: "Preach to him about the impermanency of the body but not about abandoning the body. Preach to him about liability of the body to suffer but not about enjoyability of Nirvana. Preach to him about selflessness of the body and preach how to teach and lead beings. Preach to him emptiness of the body but not about the ultimate annihilation. Preach to him about his past sins but not about fixing his thought. Sympathise with others who are sick, because of thy own sickness. Thou shouldst remind him of the suffering undergone in the past existences through countless ages. Thou shouldst let him remember that all beings are to be benefited, remember the merits accumulated in the past, and remember his pure life. Let him not cherish sorrow, but always to be diligent. Thou shouldst enable him making himself even a king among physicians and cure all diseases. Thus a Bodhisattva should console another Bodhisattva who is sick and encourage him to be joyous."

Mañjuśrī asked: "Sir, how should a Bodhisattva who is sick conquer his mind?" Vimalakīrti replied: "A Bodhisattva who is sick should dwell upon such thoughts as these: this sickness of mine has been caused by illusions, errors and passions in my past existences, and it has no real substance. Who is the sufferer in sickness? [No man]. And why? Because the four elements are combined together, there is the combination provisionally called the body. There is no ruler of the four elements besides themselves; nor is there any self in the body. Again, this, what we call sickness comes from the attaching oneself to Self. Therefore let him not be attached to Self. When the cause of sickness is known then he should abandon all the thoughts both of Self and beings, and cherish the thought of objectivity. He should dwell upon such thoughts as these: 'the body consists of several constituent parts combined together. When it is produced, it is objects only that are produced; and when it perishes it is objects

only that perish. Again, those constituent parts are strangers to one another; when they are produced, they do not say: [we are produced], and when they perish they do not say: [they perish].

“Then again he should abandon even the thought of objectivity and dwell upon such thoughts as these: ‘the thought of objectivity is also an error, and this error is a great calamity; it should be removed; how should it be removed? Free thyself from the ideas of me and mine. How the ideas of me and mine be removed? It means to remove two things. What is meant by being removed from two things? Think neither things within nor without and live the life of equity. How is [the thought of] equity to be dwelt upon? There is equity in self. There is equity in Nirvāṇa. And why? Both self and Nirvāṇa are empty. Why are they empty? They are empty because they are mere names. These two things have no definite nature. If a Bodhisattva would attain to this equity there would be no more sickness but that of emptiness; and this emptiness is also empty. This sick Bodhisattva receives sense-impressions as if he did not. Not being endowed yet with the Buddha’s law he does not exterminate sensations to attain to the state of enlightenment. If he suffers he should cherish the great compassion comparing himself with those who are in the unhappy [states of] existence. [And he should dwell upon such a thought as this:] Having conquered myself I will cause all beings to conquer themselves. He ought only to remove his disease but not things themselves. In order to exterminate the origin of disease it should be taught [thus]: What is the origin of disease? It is bondage. Where there is bondage there is disease. By what is it bound? It is bound by the three states of existence. How is it exterminated? It is exterminated by [the thought of] nothing to obtain. Where there is nothing to obtain there is no bondage. What is [the meaning of] nothing to obtain? It is to be free from the two [opposing] heresies. They are [false ideas] of both

things within and things without; they are nothing. Mañjuśrī, this is the means by which a Bodhisattva who is sick can conquer his mind and exterminate the sorrows of old age, disease and death. This is the Bodhi of a Bodhisattva. If he does not do thus, that which is exercised is destitute of efficient result. Just as [one] conquers his enemy is said to be courageous, even so he is a true Bodhisattva who conquers both [his mind and] old age, disease and death.

Again, a Bodhisattva who is sick should cherish such thoughts as these. This sickness of mine is neither real nor existent and the sickness of all beings is also neither real nor existent. When he thinks thus, if he cherished a compassion born of passion, it should be abandoned. And why? Exterminating all passions which are like external dusts a Bodhisattva should awake great compassion. So far as the compassion born of passion is concerned, there is in his mind abhorrence of birth and death. If he is free from [passion] there is no more abhorrence. And whatever birth he may undergo he is never affected by his passion. As his birth is free from bondage he is able to preach the law to all beings and make them free; as Buddha taught: it is untrue to say that one who is bound can make another free from his bondage. It is true to say that one who is not bound can free another from his bondage. Therefore a Bodhisattva should not be bound. What is bondage? What is deliverance? To covet the taste of meditation is the bondage of a Bodhisattva. The birth of necessary means is the life of deliverance for a Bodhisattva. The wisdom destitute of the necessary means is bondage. The wisdom endowed with the necessary means is deliverance. The necessary means destitute of wisdom is bondage. The necessary means endowed with wisdom is deliverance.

“Why is it that the wisdom destitute of the necessary means is bondage? When a Bodhisattva adorns the land of a Buddha and perfects beings therein, with his mind born of

passion, and conquers his mind according to the law of emptiness, no-form and no-work he then is said to have the wisdom destitute of the necessary means which is bondage.

“Why is it that the wisdom endowed with the necessary means is deliverance? When a Bodhisattva adorns the land of a Buddha, perfects beings therein, with his mind not born of passion, and conquers his mind without ever feeling tired according to the law of emptiness, no-form, and non-action, he then is said to have the wisdom endowed with the necessary means which is deliverance.

“Why is it that the necessary means destitute of wisdom is bondage? When a Bodhisattva still governed by passions such as covetousness, anger, and evil thoughts, accumulates a stock of merits he then is said to have the necessary means destitute of wisdom which is bondage.

“Why is it that the necessary means endowed with wisdom are deliverance? When a Bodhisattva is far above all passions such as covetousness, anger, and evil thoughts, accumulating a stock of merits, and turning it to the attainment of supreme enlightenment he then is said to have the necessary means endowed with wisdom which is deliverance. O Mañjuśrī, a Bodhisattva who is sick should look upon things in such a manner.

“Again, to look upon the body as transient, sorrowful, empty, and selfless—this is said to be wisdom. To benefit untiringly all beings though a Bodhisattva may be sick himself in this world of birth and death—this is the necessary means. Again as we look upon the body, the body is not separated from sickness, nor is sickness separated from the body; here is sickness, here is the body, the one neither precedes nor follows the other—this is said to be wisdom. Though he may be sick in his body, not to enter into Nirvāṇa—this is the necessary means.

“O Mañjuśrī, a Bodhisattva who is sick should conquer his mind in such a manner: he should live neither in the con-

quered mind nor in the unconquered mind. And why? If he lives in the unconquered mind, he follows in the way of the ignorant, and if he lives in the conquered mind he follows in the way of the Sravakas.

“Therefore a Bodhisattva should live neither in the conquered mind nor in the unconquered mind. To be far above these two states of mind is said to be the life of a Bodhisattva. Not to commit impure deeds even in [the world of] birth and death, and never to enter into Nirvāṇa, while he is living in Nirvāṇa— this is the life of a Bodhisattva. Doing neither the deeds of an ordinary man, nor the deeds of a saint is the life of a Bodhisattva. Committing neither impure deeds nor pure deeds is the life of a Bodhisattva.

“Though far above all evil deeds but manifesting himself as repressing evil ones is the life of a Bodhisattva. Seeking omniscience but never making untimely demands is the life of a Bodhisattva. Though knowing that all things are not created but not to enter the rank of certainty is the life of a Bodhisattva. Though contemplating the twelve chains of causation, allow himself to enter all evil thoughts is the life of a Bodhisattva. Though accepting all beings yet never to attain himself to them is the life of a Bodhisattva. Though wishing renunciation yet never to extinguish the body and mind is the life of a Bodhisattva. Though living in the three worlds yet never to go against the nature of things is the life of a Bodhisattva. Though realising the emptiness of things yet to accumulate a stock of merits is the life of a Bodhisattva. Though realising the formlessness of things yet to save all beings is the life of a Bodhisattva. Though realising the non-acting of things yet to manifest in the body which suffers is the life of a Bodhisattva. Though realising causelessness of things to achieve all good deeds is the life of a Bodhisattva.

“Though realising the six Paramitas yet to comprehend all mental conditions of beings is the life of a Bodhisattva. Though realising the six supernatural powers yet never to

make passion extinct is the life of a Bodhisattva. Though realising the fourfold infinite mind yet never to covet to be born in the world of the Brahman is the life of a Bodhisattva. Though realising the Dhyana and Samadhi of deliverance yet never to be reborn in their respective worlds is the life of a Bodhisattva. Though realising the fourfold meditation yet never to be separated either from the body or the sensation or the mind or the external objects is the life of a Bodhisattva. Though realising the fourfold diligence yet never to abandon the diligence of the body and mind is the life of a Bodhisattva. Though realising the fourfold practice which fulfils any desire yet to attain to fullness of supernatural power is the life of a Bodhisattva. Though realising the five senses yet to discern the intelligence or the ignorance of all beings is the life of a Bodhisattva. Though realising the five powers yet to wish to obtain the tenfold power of Buddha is the life of a Bodhisattva. Though realising the seven requisites for attaining supreme enlightenment yet to understand the wisdom of Buddha is the life of a Bodhisattva. Though realising the eightfold right path yet to desire to walk the innumerable ways of Buddha is the life of a Bodhisattva. Though realising the [twofold] equipment, i. e., the control of mind and the meditations yet never to attain to absolute annihilation is the life of a Bodhisattva.

“Though realising that things have neither beginning nor end yet to adorn himself with splendour is the life of a Bodhisattva. Though appearing as a Sravaka or a Pratyeka-Buddha yet never to abandon the law of Buddha is the life of a Bodhisattva. Though following the absolute purity of all things yet, when necessary, to appear as himself for the sake of others is the life of a Bodhisattva. Though comprehending all the Buddha-lands as absolute empty, yet to show all the pure Buddha-lands is the life of a Bodhisattva. Though attaining to the ways of Buddha, rolling the wheel of the law, and entering into Nirvāṇa, yet never to abandon the ways of

a Bodhisattva is the life of a Bodhisattva.”

When he had spoken these words eight thousand deities in the large assemblies which had accompanied Mañjuśrī all cherished the thought of supreme enlightenment.

(To be continued)

THE RUINED TEMPLES OF KAMAKURA

II

NICHIREN AND KAMAKURA

THE name of Nichiren is closely associated with the history of Kamakura. There are several Nichiren temples here which are interesting for the historical glimpses they give of the great Buddhist or his followers.

Nichiren, the founder of the Nichiren sect of Japanese Buddhism, was the son of a fisherman and stands out in Japanese Buddhist history as a self-made man. He was born in the province of Awa in the year 1222. Most remarkable incidents are recorded relating to his birth and childhood. Certainly the child showed great intelligence and character at an early age; for when he was eleven years old, he became a student at a Shingon temple, and a fully ordained monk, under the name of Rencho, at the age of sixteen (or eighteen according to some). He was filled with the earnest desire to be a wise man, and from the time he was quite young he prayed to the Bodhisattva Kokūzo (Ākāśagarbha) for great wisdom.

The boy-priest came to Kamakura and studied there for four years. Later he returned again and met the priest Sonkai, whom he accompanied to Hiesan, the holy mountain near Kyoto, where he studied, for eleven years, not only the doctrines of Dengyo Daishi but also the doctrines of all the other sects.

It was at the age of thirty-one near his home temple, in a solitary spot in the mountains, that he went through with the spiritual experience which revealed to him that the Hokke, or teaching of the *Saddharma-Pundarika-Sutra* was the true one, and that he was the revelator of this true Buddhist teaching; and when he first uttered the mystic words of *Namu-Myōhō-Renge-Kyo* which became the basis of all his teaching

and practice, the Nichiren sect was really born.

The Saddharma-pundarika-Sutra is believed by Chinese and Japanese Buddhist scholars to be the last teaching given by the Buddha Śākyamuni. But it was through Nichiren that the Sutra came to be identified with Buddhism itself in popular mind. The main principles of the Hokke sect as established by him is based upon the doctrine of the Eternal Buddha, which is expounded in the *Pundarika*, chiefly in the sixteenth chapter on Eternal Life. According to this, Śākyamuni who appeared more than two thousand years ago in India and passed away into Nirvana, was merely one of the manifestations of the Buddha Eternal, who is never subject to the law of birth and death but is ever working out his original plan to lead all sentient beings to Enlightenment. The object of the religious life is therefore to realise the fact that we are, though finite and imperfect, living in the enlightenment of the Eternal Buddha himself. To attain this object, we take refuge in the *Saddharma-pundarika* and devote ourselves with singleness of thought to the invocation of the title of the Sutra, which will open up our hearts finally to the inner signification of the holy teaching itself contained therein.

From this time on, Nichiren became a reformer, but from the first day that he announced his mission, he was assailed with doubt and derision, and he fled to Kamakura where he lived for some time, preaching by day and studying at night.

It was a time of storm and stress at that period, in Kamakura, calamities of all kind succeeding one another,—earthquake, tempests, and even famine, and disease claiming each scores of victims. Nichiren believed that these troubles were due to the evil lives of the people and especially of the superstitious and untrue beliefs of the religious world and its neglect of the Hokke. He went out into the highways and byways preaching vigorously against the Buddhist sects and the lives of their adherents. He made many converts among all classes of people and thereby incurred the enmity of the

priests and followers of other sects. He was also disliked on account of his prophesies of further calamities. He was hated, stoned, and beaten, but it all had no effect upon the intrepid reformer.

In 1260, he presented to the Regent Hōjō Tokiyori, his celebrated discourse, *Rissho Ankoku Ron*, in which he prophesied that unless the government and the people would turn to the truth of the *Hokke Kyo* (Hokke sutra), the country would meet with foreign invasions and calamities. This was received with so much anger by both priests and officials that Nichiren was persecuted for his temerity. His hut was set fire to, but he himself escaped. Later on he was captured and banished.

During his exile of two years when he was befriended by a fisherman, he wrote much, and as soon as he was released, he returned to Kamakura and made many trips in neighbouring provinces preaching the Hokke.

Now comes the most thrilling incident of his dramatic career. In 1271, he was arrested again in Kamakura and sentenced to be executed at Katase, near Kamakura. When everything was ready for the execution, Nichiren knelt awaiting the fatal sword stroke when suddenly the sky was alight, thunder crashed, and a ball of fire hit the executioner's sword, which broke into two pieces and the executioner himself fell to the ground. This so terrified everyone that it halted the execution. In the meantime, however, the Regent had changed his mind, having been warned in a dream, it is said, and he sent a messenger with a reprove. The result was that Nichiren was sentenced to banishment instead of to death and was sent to the island of Sado in the north. For three years, he lived in that snowy land, in a miserable little hut, suffering the greatest hardships from exposure and insufficient nourishment and subject to attacks from his enemies. In spite of this harsh life, he succeeded in making converts.

Upon Nichiren's return to Kamakura, he made another

prophesy which fortunately for him was fulfilled. This was in regard to the invading attack of the Mongolian fleet which actually took place as he had prophesied. It was a great triumph for Nichiren and the turning point of his career. The whole world changed toward him. His followers increased by thousands and the Regent granted him full liberty and offered him a temple in Kamakura. He refused this however and preferred to withdraw to the solitary mountain of Minobu, where in extreme simplicity he lived with some chosen and devoted disciples, studying, writing, and teaching.

Nichiren died at Ikegami near Tokyo on October 13, 1282, instructing his followers up to the very end and with his last breath reciting the holy formula, *Namu-Myōhō-Renge-Kyo*.

Nichiren's character and personality is two-sided. To his enemies he appears as a noisy charlatan, creating enemies when there was no need for it, and his followers have sometimes over-emphasised this militant and destructive side of their founder. The times in which Nichiren lived forced him to be aggressive in order to gain a hearing for his new gospel. Whatever drawbacks and defects there may have been to him and to his methods, he stands out in Buddhist history as a fearless, independent, and original character, thoroughly sincere, honest and brave. His own opinion of himself was that he was the Buddha's special messenger. He once said, "I am a worthless, ordinary priest, but as promulgator of the *Pundarika Sutra*, I am Śākyamuni's special messenger, and as such Brahma serves me on my right hand and Sakra on my left, the Sun guides me and the Moon follows me, and all the deities of the land bend their heads and honour me."

As a good part of Nichiren's life was spent in Kamakura, we find here many remembrances of the Buddhist saint.

Myōhonji is the largest of the temples belonging to the Nichiren sect. It is most beautifully and picturesquely situated in the western part of the town. There is a long approach

and then a long flight of stone steps ascending to the Niomon (i.e., gate guarded by the *Dvārapālas*). High, noble cryptomeria trees border the steps and the surrounding parts and give a secluded and even solemn effect as if one had suddenly entered a remote forest. As one completes the ascent of the mossy steps, he comes out upon a plateau or terrace where there are flowering trees, a number of tombstones and at the end the Hondo, which was hardly touched by the earthquake; but other buildings in the temple enclosure are more or less in ruins. This temple of Myōhonji is closely associated with the tragedy of the Hiki family in the thirteenth century. Most of the temple was built by Daigaku Saburo, who was a convert of Nichiren, and the temple was named by Nichiren himself in honour of Daigaku's mother. Hiki Yoshikazu's grandson, little Ichiman, a child of three years, was burned to death at the time of the extermination of the Hiki family, and the sleeve of his dress, the only thing to be found after the burning of his house, was preserved and buried in the precincts of Myōhonji, and a tombstone erected over it. The mother of the baby Ichiman drowned herself in the pond of Myōhonji in grief and despair, and her spirit is said to have assumed the form of a dragon which caused much trouble to people. Nichiren himself, by the side of the pond, recited the sacred scriptures and prayed for the unhappy soul with the result that the soul was set free and came to Nichiren in a dream, expressing joy and gratitude for her liberation. Certainly no unhappy spirit now seems to be hovering over the domain of Myōhonji; rather do peace and quietude hold sway in this secluded spot.

Near Myōhonji is Hongakuji, popularly called Nicchōji from Niccho, the pupil of Nisshutsu who was Nichiren's disciple. Prayers are offered here for the healing of eye diseases. In the graveyard is to be seen a monument to the famous sword-maker of feudal times, Masamune. Not far away, is one of Nichiren's preaching sites and also near the

old temple of Myōryuji, the place of the practising of Nisshin's austerities. Nisshin was a follower of Nichiren and given to self-torture. It is related of him that for ten successive days, he plucked out a nail from his fingers, praying that new nails might grow as a sign of Heaven's favour and with the blood he painted a mandala representing Gokuraku (Heaven or Paradise).

Ryukoji at Katase near Kamakura is an interesting place. It was erected by the disciples of Nichiren to commemorate his miraculous deliverance from the sword of the executioner, thirty-four years after the event itself. Just within the temple precincts is the site of the execution ground and here a memorial stone is placed. Now, all is quiet, and the doves blue, grey, and white circle and flutter over the temple roofs.

Ten years ago or more, I visited Ryukoji, when it was in splendid repair. Now, alas! the earthquake has laid its marring hand upon it, and although several buildings have been spared, the general effect is of dilapidation,—memorial stones broken and upset and many shrines and other edifices demolished. The main temple, however, reached by a flight of steps, is intact. The outside is brightly ornamented with dragons, birds, and flowers. The altar inside is gaily decorated with lanterns, banners, and flowers. Before the altar are lacquer stands on which repose the holy sutras. Nichiren himself is enshrined here.

When I entered the temple, I went at once to the little booth at the right, where charms and sacred talismans and pictures are sold. I bought two fine black and white representations of Nichiren, and while examining them, a man with a small child entered. He was attired in the robe of a fisherman, a bright, blue cotton-cloth dress, ornamented in red, displaying birds and waves. He paid some money in order to hear the sacred sutra recited before the shrine of Nichiren. At other times, the curtain before the shrine is kept down.

Now, the bell rang, the fisherman-devotee dropped to his knees, the chanting began, and slowly the curtain began to rise until the seated statue was exposed to view. I bought a candle which I placed before the altar of the saint. As I did so, I found the fisherman friend repeating "Namu-Myōhō-Renge-Kyo" (pronounced Namu-Myō-Hōren-Gekyo), and I was touched by his simple piety.

Up above this temple, by flights of stone steps a terrace is reached, but here all is dilapidation; the Shichimendo* is in ruins. But from this spot the splendid view of the ocean, the town of Katase and the isle of Enoshima are as beautiful as ever. There is also a pagoda at Ryukōji, five-storied, containing a statue of Nichiren. It is of recent origin, having been erected fifteen years ago by devotees of this sect, and was uninjured by the earthquake. There is also a cave, containing Nichiren's statue. When Nichiren is carved in statues, he is very often represented standing clad in a long robe with his hands folded together in the attitude of prayer, his large, broad face depicting both serenity and firmness.

There are three other well-known Nichiren temples in Kamakura. One of them, Ankokuji, is said to be the site of the hut where Nichiren lived during the period of his persecu-

* This is a shrine dedicated to the goddess known as Shichimen Tennyō, who is the special guardian of the Nichiren temple. While Nichiren was preaching at Minobu one day, a refined, noble-looking lady was found among the audience. Nobody knew where she came from. One of Nichiren's lay-disciples conceived the idea of tracing her, being somewhat suspicious of her personality. Nichiren read his mind and told the lady to show her original form, whereupon she was transformed into a huge serpent more than ten feet long. The entire assembly got frightened. Changing herself again into the human form, she made this declaration, that Nichiren was a special messenger sent by the Buddha to preach the gospel of regeneration to the people of the present era, that she was also despatched by him to be the guardian goddess of the saint, and that she would protect the Nichiren temple from fire, war, and other disasters. Since then a shrine dedicated to her is often found at a Nichiren temple.

tion and where he wrote the *Ankoku Ron*. There is a pretty story connected with him in which a monkey takes part. It is told that when Nichiren was in great danger from his assailants, a white monkey came and taking him by the long sleeve of his dress, guided him to safety. This safe place was the cave back of Ankokuji, and now inside it is a statue of Nichiren, and sitting beside him, holding his sleeve, is the faithful white monkey.

This temple was built during Nichiren's lifetime and it has survived the earthquake fairly well. The Hondo contains a huge head of the Buddha made by a priest who aspired to make a colossal statue but did not live to finish it, and only the great head remains as a remembrance of his zeal.

Near Ankokuji is Myōhoji. After Nichiren's first exile and his return to Kamakura, he came here to live and remained until he left Kamakura for the last time for Minobu, when he gave over the temple to the care of his disciple Nichiro. The interior is ornamented with paintings and is gay and bright. On the altar are figures of the gods and saints, the centre one being of Nichiren himself. This temple was rebuilt in 1357 by Nichiyei, son of the unfortunate Prince Morinaga, who was imprisoned in a cave in Kamakura and later killed. Nichiyei was a Nichiren priest and here he built a memorial to his martyred father where he daily offered incense and prayers to his father's spirit. The surroundings of the temple are beautiful and secluded and were a favourite retreat of Nichiren during his stay in the cave of Ankokuji.

Chōshōji originally a branch of Myōhōji, is another temple in Kamakura, associated not with Nichiren himself but with two of his disciples, Nichisai and Nichiyu. It is picturesquely situated and boasts of an ancient maple tree said to have been tended by Nichiren him self when it was a potted dwarf tree, later on brought here and planted and still to this day in a flourishing condition. Near the gate is a spring of very pure

water called the Nichirensui or spring of Nichiren, and the tradition has it that the saint performed many miracles here.

Every spot in Kamakura seems to record the memory of some historical person or event. Many romantic stories are told of the old life. Kamakura was the home of the Shōguns and their court, of nobles and soldiers, of churchmen and prelates, and also of common fishermen and farmers. Of all these, none stands out more prominently and represented with more vigour and vitality than the personality and character of the great Buddhist Saint, Nichiren, who carried high the banner of the sacred *Pundarika* and emblazoned upon Buddhist history, the holy phrase, "*Namu Myōhō Renge Kyo.*"

◊ BEATRICE LANE SUZUKI

A COMPARATIVE INDEX TO THE SAMYUTTA- NIKĀYA AND THE SAMYUKTA-ĀGAMA

Continued

(Prepared by CHIZEN AKANUMA)

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5. Dukkhaṃ (2) do.
6. Anattā (2) do.
7. Aniccaṃ (2)..... 雜 13 ; 30 過去 (辰 2, 75a, 1. 3)
8. Dukkhaṃ (3) do.
9. Anattā (3) do.
10. Aniccaṃ (4) 雜 8 ; 27 況現在眼 (辰 2, 43a, 1. 5)
11. Dukkhaṃ (4) 雜 8 ; 28 苦空無我 (辰 2, 43a, 1. 8)
12. Anattā (4) do.

Chapter II. Yamaka Vaggo.

13. Sambodhena (1).....
14. Sambodhena (2).....
15. Assādena (1) 雜 9 ; 17-8 味等 (辰 2, 48a, 1. 4)
16. Assādena (2) do.
17. No Cetena (1)..... do.
18. No Cetena (2)..... do.
19. Abhinandena (1)..... 雜 8 ; 8 生喜 (辰 2, 40b, 1. 13)
20. Abhinandena (2)..... do.
21. Uppādena (1) 雜 8 ; 6-7 不離欲 (辰 2, 40b, 1. 7) 3
22. Uppādena (2) do.

Chapter III. Sabba-Vaggo.

23. Sabba 雜 13 ; 17 生聞一切 (辰 2, 74a, 1. 1)

24. Pahāna (1) 雜 8 ; 45-6 斷(辰 2, 45a, l. 77)
 25. Pahāna (2) do,
 26. Parijānāna (1) { 雜 8 ; 4 眼(辰 2, 40b, l. 1)
 { 雜 8 ; 43-4 知識(辰 2, 45a, l. 11)
 do.
 27. Parijānāna (2)..... do.
 28. Ādittaiṃ 雜 8 ; 13 三種神變(辰 2, 41a, l. 11)
 29. Andhabhūtaiṃ
 30. Sārappa
 31. Sappāya (1).....
 32. Sappāya (2).....

Chapter IV. Jātidhamma-vaggo.

- | | | |
|-----|-----------------|--------------------------------|
| 33. | Jāti | 雜 8 ; 12 苦一切燒 (辰 2, 41a, 1. 8) |
| 34. | Jarā | do. |
| 35. | Vyāḍhi | do. |
| 36. | Marāṇa | do. |
| 37. | Soko | do. |
| 38. | Saṅkilesa | do. |
| 39. | Khaya | |
| 40. | Vaya | do. |
| 41. | Samudaya | do. |
| 42. | Nirodha | do. |

Chapter V. Anicca-vaggo.

43. Aniccam 雜 8 ; 11 無常(辰 2, 41a, 1. 3)
44. Dukkham 雜 8 ; 12 苦一切燒(辰 2, 41a, 1. 8)
45. Anattā do.
46. Abhiññeyyam do.
47. Pariññeyyam do.
48. Pahātabbam
49. Sacchikatabbam
50. Abhiññāpariññeyyam
51. Upaddutaṃ
52. Upasatṭham do.

Section II. Paññāsako dutiyo.

Chapter I. Avijjā-vaggo.

53. Avijjā 雜 8; 20 盡一切結 (辰 2, 42a, l. 16)
 54. Saṃyojanā (1) do.
 55. Saṃyojanā (2) do.
 56. Āsavā (1) 雜 8; 19 比丘 (辰 2, 42a, l. 12)
 57. Āsavā (2) do.
 58. Anusaya (1) 雜 8; 20 盡一切結 (辰 2, 42a, l. 16)
 59. Anusaya (2) do.
 60. Pariññā
 61. Pariyādinnaṃ (1)
 62. Pariyādinnaṃ (1)

Chapter II. Migajāla-vaggo.

63. Migajālena (1) 雜 43; 6 鹿紐 (辰 2, 72a, l. 5)
 64. Migajāla (2) 雜 13; 7 鹿紐 (辰 2, 72a, l. 14)
 65. Samiddhi (1) 雜 9; 2 三彌離提 (辰 2, 46a, l. 12)
 66. Samiddhi (2) do.
 67. Samiddhi (3)
 68. Samiddhi (4) 雜 9; 1 三彌離提 (辰 2, 46a, l. 6)
 69. Upasena 雜 9; 28 優波先那 (辰 2, 49b, l. 18)
 70. Upavāna
 71. Chaphassāyatanikā (1) 雜 8; 29 六觸入所 (辰 2, 43a, l. 9)
 72. Chaphassāyatanikā (2) do.
 73. Chaphassāyatanikā (3) do.

Chapter III. Gilāna-vaggo.

74. Gilāna (1)
 75. Gilāna (2)
 76. Rādha (1) 雜 6; 22 (辰 2, 33a, l. 18)
 77. Rādha (2) do.
 78. Rādha (3) do.
 79. Avijjā (1)
 80. Avijjā (2)
 81. Bhikkhu 雜 6; 4 知苦 (辰 2, 31a, l. 2)

109. Samhoyana 雜 9; 12 結法 (辰 2, 47b, 1. 2)
 110. Upādānaṃ 雜 9; 13 取法 (辰 2, 47b, 1. 4)
 111. Pajānaṃ (1) 雜 9; 15 知 (辰 2, 48a, 1. 1)
 112. Pajānaṃ (2) do.
 113. Upassuti

Chapter II. Lokakāmaguṇa-vaggo.

114. Mārapāsa 雜 9; 19 魔釣 (辰 2, 48a, 1. 8)
 115. Mārapāsa do.
 116. Lokakāmaguṇa (1) 雜 9; 6 世間邊 (辰 2, 46b, 1. 6)
 117. Lokakāmaguṇa (2) 雜 8; 31 世間五欲 (辰 2, 43b, 1. 3)
 118. Saka
 119. Pañcasikha
 120. Sāriputta
 121. Rāhula 雜 8; 18 羅羅 (辰 2, 41b, 1. 13)
 122. Samhoyanaṃ 雜 9; 12 結法 (辰 2, 47b, 1. 2)
 123. Upādānaṃ 雜 9; 13 取法 (辰 2, 47b, 1. 4)

Chapter III. Gahapati-vaggo.

124. Vesāli 雜 9; 9 毘舍離 (辰 2, 47a, 1. 13)
 125. Vajji
 126. Nālanda
 127. Bhāradvāja 雜 43; 2 貧頭盧 (辰 4, 46b, 1. 18)
 128. Soṇo
 129. Ghosiṭṭa 雜 17; 5 瞿師羅 (辰 2, 95b, 1. 15)
 130. Hālidako 雜 20; 17 訶黎 (辰 3, 16a, 1. 8)
 131. Nakulapitū
 132. Lohiceo 雜 9; 31 魯薩遮 (辰 2, 52a, 1. 1)
 133. Verahaccāni 雜 9; 29 毗紐迦施延 (辰 2, 50b, 1. 4)

Chapter IV. Devadaha-vaggo.

134. Devadhakhaṇo 雜 8; 32 不放逸行 (辰 2, 43b, 1. 17)
 135. Samgayha 雜 8; 30 莫樂莫苦 (辰 2, 43a, 1. 17)
 136. Agayha 雜 11; 5 不染着 (辰 2, 71b, 1. 13)
 137. Palāsina (1) 雜 11; 2 棄捨 (辰 2, 59b, 1. 3)
 138. Palāsina (2) do.

187. Samuddo (1) {雜 8 ; 38 大海 (辰 2, 44b, l. 10) 3
雜 17. 14

188. Samudda (2) 雜 8 ; 36 大海 (辰 2, 44b, l. 5)

189. Bālisiko {4-15 雜 9 ; 20, 4 法品 (辰 2, 48n. 1.
11)

190. Khīrarukkheṇa

191. Koṭṭhiko 雜 9 ; 26 拘絺羅 (辰 2, 49n, l. 11)

192. Kāmabhū 雜 21 ; 1 迦摩 (辰 3, 17n, l. 18)

193. Udāyī 雜 9 ; 24 純陀 (辰 2, 48b, l. 17) 3

194. Ādittena 雜 9 ; 14 燒熱 (辰 2, 47b, l. 6)

195. Hatthapādupama (1) 雜 43 ; 3 手足喻 (辰 4, 47n, l. 17)

196. Hatthapādupama (2) do.

Chapter V. Asivisa-vaggo.

197. Āsiviso { 雜 43; 9 毒蛇 (辰 4, 48b, l. 16)
增 23; 6 (辰 2, 13n, l. 14)
198. Rato
199. Kummo 雜 43; 4 龜 (辰 4, 47b, l. 8)
200. Dārūkhanda (1) { 雜 43; 11 樹 (辰 4, 49b, l. 16)
增 38; 3 難陀 (辰 3, 10n, l. 16)
201. Dārūkhanda (2)
202. Avassuto 雜 43; 13 漏法 (辰 4, 50b, l. 18)
203. Dukkhaḍḍhammā 雜 43; 10 苦法 (辰 4, 49n, l. 13)
204. Kiṇṇsukā 雜 43; 12 緊獸 (辰 4, 50n, l. 16)
205. Vīṇā 雜 43; 6 琴 (辰 4, 48n, l. 18)
206. Chapāṇa { 前半 雜 43; 7 癩瘡 (辰 4, 48n, l. 18)
雜 43; 8 六處衆生 (辰 4, 48b, l. 5)
增 32; 8 (辰 2, 57n, l. 13)
207. Yavakalāpi 雜 43; 5 麥賣麥 (辰 4, 47b, l. 8)

BOOK II. VEDANĀ SAMYUTTA (XXXVI).

(Part IV. pp. 204-238)

Chapter I. Paṭhamasagātha-vaggo.

1. Samādhi 雜 17; 18 禪 (辰 2, 98n, l. 19)
2. Sukhaya
3. Pahānena 雜 17; 13 三受 (辰 2, 97n, l. 7)
4. Pātāla 雜 17; 14 深險 (辰 2, 97n, l. 17)
5. Daṭṭhabbena 雜 17; 13 釃刺 (辰 2, 98b, l. 20)
6. Sallattena 雜 17; 15 箭 (辰 2, 97b, l. 5)
7. Gelaṇṇa (1)
8. Gelaṇṇa (2)
9. Anicca
10. Phassamūlaka

Chapter II. Rahogata-vaggo.

11. Rahogata 雜 17; 22 禪思 (辰 2, 99n, l. 5)
12. Ākāsaṇ (1) 雜 17; 16 虛空 (辰 2, 98n, l. 2)
13. Ākāsaṇ (2) do.
14. Āgāraṇ 雜 17; 17 客舍 (辰 2, 98n, l. 10)

- Chapter III. Atthasatapariyāya-vaggo.

- BOOK III. MĀTUGĀMA SAMYUTTA (XXXVII).

1. Manāpā amanāpa
2. Manāpā amanāpā
3. Āvonikā
4. Tīhi
5. Kodhano? A. I. p. 281
6. Upanāhi
7. Issukī
8. Maccharona
9. Aticārī
10. Dussilāhi
11. Appassuto
12. Kusīto
13. Muṭṭhassati
14. Pañcaverain

15. Akodhano.....

16. Anupanāhī
17. Anissukī
18. Amaccharī
19. Anaticārī
20. Silavā
21. Bahussuto
22. Viriya
23. Sati
24. Pancasīla

Chapter III. Vaggo Tatiyo.

25. Visāradā
26. Pasayhā
27. Abhibhuyya
28. Eka
29. Aṅga
30. Nāsentī
31. Hetu
32. Thūnani
33. Visārado
34. Vaddhi

BOOK IV. JAMBUKHĀḌAKA-SAMYUTTA (XXXVIII).

(Part IV. pp. 251-261)

1. Nibbāna 雜 18 ; 1 難等(辰 3, 1a, l. 12)
2. Arahatta 雜 18 ; 1 難等(辰 3, 1b, l. 1)
3. Dhammavādī 雜 18 ; 1 難等(辰 3, 1a, l. 9)
4. Kimatthi 雜 18 ; 1 難等(辰 3, 1a, l. 14)
5. Assāso 雜 18 ; 1 難等(辰 3, 2a, l. 9)
6. Paramassāso 雜 18 ; 1 難等(辰 3, 2a, l. 12)
7. Vedanā
8. Āsavā 雜 18 ; 1 難等(辰 3, 1b, l. 6)
9. Avijjā 雜 18 ; 1 難等(辰 3, 1b, l. 3)
10. Tanhā 雜 18 ; 1 難等(辰 3, 2b, l. 5)
11. Ogha 雜 18 ; 1 難等(辰 3, 1b, l. 11)

12. Upādanāṃ 雜 18; 1 難等 (辰 3, 1b, l. 13)
13. Bhavo 雜 18; 1 難等 (辰 3, 1b, l. 6)
14. Dukkhaṃ 雜 18; 1 難等 (辰 3, 1b, l. 10)
15. Sakkāyo 雜 18; 1 難等 (辰 3, 1b, l. 8)
16. Dukkaraṃ 雜 18; 1 難等 (辰 3, 1b, l. 6)

BOOK V. SAMANĀKA-SAMYUTTAM (XXXIX).

(Part IV. pp. 261-262)

1. Nibbānaṃ 雜 18; 2 沙門出家所問 (辰 3, 2b, l. 11)
- 2-15. do.
16. Dukkaraṃ do.

BOOK VI. MOGGALĀNA-SAMYUTTAM (XL).

(Part IV. pp. 262-281)

1. Savitakka
2. Avitakka
3. Sukhena
4. Upekkhako
5. Ākāsaṃ
6. Viññanaṃ
7. Akiñcañña
8. Nevasañña
9. Animitto 雜 18; 13 無相 (辰 3, 6a, l. 3)
10. Sakko
11. Candāno

BOOK VII. CITTA-SAMYUTTAM (XLI).

(Part IV. pp. 281-304)

1. Saññojana 雜 21; 14 繫 (辰 3, 31b, l. 8)
2. Isidatta (1) 雜 21; 11 黎摩達多 (辰 3, 20b, l. 8)
3. Isidatta (2) 雜 21; 11 黎摩達多 (辰 3, 20b, l. 10)
4. Mahako 雜 21; 13 摩訶迦 (辰 3, 21a, l. 11)
5. Kāmabhū (1) of. 雜 21; 8 那伽達多 (辰 3, 19b, l. 3)
6. Kāmabhū (2) 雜 21; 10 迦摩 (辰 3, 20b, l. 10)

7. Godatto 雜 21; 9 那伽達多(辰 3, 19b, l. 16)
8. Nigaṇṭho 雜 21; 16 尼 乾 (辰 3, 22a, l. 8)
9. Acela 雜 21; 15 阿耆毗迦(辰 3, 21b, l. 16)
10. Gilānadassanaṃ 雜 21; 17 病相(辰 3, 22a, l. 20)

BOOK VIII. GĀMANI-SAMYUTTAM (XLII).

(Part IV. pp. 305-359)

1. Caṇḍo 雜 32; 6 惡性(辰 3, 87a, l. 7)
2. Puṇḍo 雜 33; 3 動搖(辰 3, 86a, l. 11)
3. Yodhājīvo 雜 32; 4 爭鬪(辰 3, 86b, l. 5)
4. Hatthi
5. Assa 雜 32; 5 調馬(辰 3, 86b, l. 17)
6. Pacchābhūmakko 中 17 迦彌尼經(辰 5, 19b, l. 8)
7. Desanū 雜 32; 11 種由(辰 3, 89a, l. 14)
8. Sankha 雜 32; 12 說何論(辰 3, 90a, l. 1)
9. Kulani 雜 32; 10 飢饉(辰 3, 88b, l. 19)
10. Maniculanī 雜 32; 7 頂髮(辰 3, 87a, l. 17)
11. Bhadra 雜 32; 9 驢性(辰 3, 88a, l. 18)
12. Rāsiyo 雜 32; 8 王髮(辰 3, 87b, l. 10)
13. Pātali 中 20 波羅牢經(辰 5, 24a.)

BOOK IX. ASANKHATA SAMYUTTAM (XLIII).

(Part IV. pp. 359-373)

1. Kāyo
2. Samatho
3. Vitakko
4. Suññatā
5. Satipaṭṭhānā
6. Sammappadhānā
7. Iddhipadā
8. Indriya
9. Bala
10. Bojjhanga
11. Maggena
12. Asaṅkhataṃ

13. Antañ
14. Anāsavañ
15. Saccañ
16. Parañ
17. Nipumañ
18. Sududdasañ
19. Ajajjarañ
20. Dhuvañ
21. Apalokitañ
22. Anidassanañ
23. Nippapañ
24. Santañ
25. Amatañ
26. Pañitañ
27. Sivañ
28. Khemañ
29. Tapahakkhaya
30. Acchariyo
31. Abbhutañ
32. Anītika
33. Anītikadhamma
34. Nibbānañ
35. Avyāpajjo
36. Virāgo
37. Suddhi
38. Mutti
39. Anālayo
40. Dīpa
41. Lena
42. Tapañ
43. Saranañ
44. Parāyanañ

BOOK X. AVYĀKATA SAMYUTTAM (XLIV).

(Part IV. pp. 324-403)

1. Khemātheri
2. Anurādho 雜 5 ; 4 阿菴羅 (辰 2, 26b, 1. 9)
3. Sāriputta-kotṭhika (1)
4. Sāriputta-kotṭhiko (2)
5. Sāriputta-kotṭhika (3)
6. Sāriputta-kotṭhika (4)
7. Moggalāna 雜 34 ; 20 目連 (辰 3, 100b, 1. 3)
8. Vaccho 雜 34 ; 22 未曾有 (辰 3, 101a, 1. 8)
9. Kutūhalasālā 雜 34 ; 19 身命 (辰 3, 100a, 1. 12)
10. Anando 雜 34 ; 23 無我 (辰 3, 101a, 1. 15)
11. Sabhiyo 雜 34 ; 10 迦旃延 (辰 3, 100b, 1. 15)

(To be continued)

POEMS BY THE LATE RIGHT REVEREND
SOYEN SHAKU, ABBOT OF
ENGAKUJI

(Translated by SEIEN)

1.

There is a truth which can ne'er be spoken ;
For words contain it not. Only from mind to mind
Can it communicate itself.
Yet, friend, know this that in your morning walk
You see and hear it :
It bloometh in the flower,
It singeth in the bird :
That truth which can ne'er be spoken,
Which passes from mind to mind.
See the flower !
Listen to the bird !
So shall you learn.

2.

When I stretch out my hand
To drink from mountain stream,
In the hollow of my palm
I see a gentle gleam.
What am I drinking then ?
I look above, below :
Is it water or the moon,
This soft but radiant glow ?

3.

I like to travel and to see new countries,
Although I've fled the world and all its care :
In boat, in carriage, or on dusty highway,
My heart is light, my home is everywhere.

4.

The radiant sun has fallen from the sight,
Has taken from the world his warming light :
But lo ! in that sweet flower blossoming there,
Has left a token, gleaming fair and bright.

5.

See that white cloud that floats in yonder sky :
And then can you the water well descry,
That underneath this shady bush is murmuring ?
They are the same : far cloud and water nigh.

6.

My bamboo hut is low and tiny :
I sit alone ; it is in spring ;
My flowers bloom in rare profusion ;
The breeze is soft the south winds bring.
But yester eve my friend had promised
To see my garden blooming fair :
I sit alone today, but listen
To gentle rain. and free from care.

NOTES

WE have already reported something about the recent Buddhist activities in China, and are now able to print news about them directly coming from one of the active native workers. The correspondence is reproduced below.

"A Buddhist revival is going on all over China at present, but its movements are especially strong in Peking, Kiansu, Cheking, Hupei, and other places. As Peking is the political and literary centre of the country, all classes of educated people are gathered here. Through the efforts of the statesmen interested in Buddhism and working in cooperation with Buddhists themselves, the faith is gaining strength in various fields of life. Among the eminent statesmen who are active workers for Buddhism, we may mention such names as Tuan Chi-sui (段祺瑞), President of the Chinese Republic, Hsiang Hsi-ling (熊希齡), the former Prime Minister, Chang Shao-tseng (張紹曾, who belongs to Zen), Yeh Kung-cho (葉恭綽), Minister of Communications, Wang Chiu-ling (王九齡), Minister of Education, Liang Chi-chao (梁起超), former Minister of Finance and Justice (noted for his scholarship in the history of Chinese Buddhism), and others. They are among the most earnest of the followers of the Buddha and are doing all they can for the study and promotion of Buddhism. Among the government officers and members of Parliament there is also a large number of Buddhists.

"Of scholars, Tsai Yüan-pei (蔡元培), President of the National University of Peking, comes foremost as supporter of Buddhist movements. A special course is devoted to the study of Buddhist philosophy, especially to that of the Yogācāra school. In this school S. Wan Hui (萬慧), a Buddhist monk who studied in India and Ceylon, is noted for his learning. In most of the universities and colleges, whether national or

private, Buddhism is one of the special courses of study.

"Of the many Buddhist organisations we may mention 大學精舍, 佛教講習會 and 北京佛教會, organised by Wang Yü-chi (王與曄), a reputed scholar of Buddhism, 法相研究會 (Society for Studying the Yogācāra philosophy), presided over by Han Te-ching (韓德清), 宏慈學院 under the management of the Kuang-chi monastery (廣濟寺), 佛化青年會 for the students and young men, etc.

"The Buddhist activities in Chiangsu and Chechiang radiate from Shanghai as the centre. This is principally due to the efforts of Wang Yu-chi, who came to Shanghai from Peking in the sixth year of the Republic and organised there an association of Buddhist Laymen known as 上海佛教居士林. Three years ago this organisation came to assume the title of the World's Laymen's Buddhist Association. He is also active in instructing prisoners in the doctrine of the Buddha throughout the country. We have now many Buddhist converts. Mr. Wang regularly tours to Hangchow to give lectures on Buddhism, and for this reason the faith is also rapidly spreading about in this locality. He once delivered a series of lectures on Buddhism at the Normal School of Kiangsu; he is further the originator of a school specially devoted to the study of the Yogācāra philosophy. Dr. Gilbert Reid who is one of the oldest American residents in Hangchow invited Mr. Wang to his International Institute to lecture on the "Truth of Buddhism." That Buddhism grew to be better known among the foreign residents, there is no doubt, is principally due to these lectures. Mr. Wang is now back in Peking and devoting himself to lecturing in various neighbouring towns such as Chinang, Paoting, Taiyüan, and others. As he also cut an important figure in the Revolution, he has many sympathisers among government officers.

"The Reverend Ti-hsien (諦閑) succeeding in the orthodox line of the T'ientai school of China has his residence in Ningpo and is noted for his learning and piety and has a large

number of admiring followers. He goes around in his lecturing tours principally to such centres of population as Shanghai, Suchou, Shaohsing, Hangchou, etc. The lectures are generally attended by very large audiences. He was once invited to Peking by Yan Shih-kai (袁世凱), the First President of the Chinese Republic, to give expository lectures on a Sutra, and the audience at each lecture counted more than two thousand truth-seeking Buddhists. He has formed a society specially devoted to the study of contemplative Buddhism at the Kuan-sung (觀宗寺) monastery in Ningpo.

"Reverend Yin-kuang (印光), of Puto Shan (普陀山), which is the place in China most sacred to Kwannon, goddess of mercy, belongs to the Pure Land sect and shares with Reverend Ti-hsien the honour of being one of the two greatest Buddhist teachers of China at present.

"Of the noted Buddhist laymen, mention is to be made of Chiang Wei-chiao (蔣維喬), Director of Education in the province of Kiangsu, and Chiang Mei-ming (江味儂), of Shanghai, both disciples of Ti-hsien, who have written many books on Buddhism. Lu Yung-hsiang (盧永祥), military governor of Kiangsu, is another pupil of Ti-hsien and a most learned follower of Buddhism. In Nanking there is a Buddhist college known as 支那內學院 or "Chinese Academy of Buddhist Learning," the president of which is Mr. Ou-Yang Ching-wu (歐陽竟無), a great disciple of Yang Jen-shan (楊仁山). To the remarkable personality of the latter is to be chiefly ascribed the revival of Chinese Buddhism, which is now rapidly spreading all over the country. President Ou strives after the resuscitation of the Yogācāra school of Buddhism, and the professors in this institution are all well-known leaders of thought in their respective special fields. The old Buddhist works in Chinese, Sanskrit, Tibetan, and Pali are collated, revised, and put in order generally by these scholars, and the results so far are highly recommendable.

"As to other Buddhist societies and associations there are

several hundreds of them and I have here no space to give any details about them.

"In the province of Hupei, no account of Buddhist activities here would be complete if one did not mention the wonderful achievements of Reverend Tai-hsü (太虛) and Mr. Li Kai-hsien (李開澂), former governor of the Province. The most notable of organisations inaugurated by them are the Buddhist School of Wuchang, Girls' Buddhist School, The Buddhists' Association of Hanchow, etc. Their branch offices are scattered all over the Province. Hsia Yao-nan (蕭耀南), the present Governor General, is also one of the devoted followers of the Buddha. In the Chung-hua University of Wuchang (武昌中華大學), a course on the Yogācāra is open to the students.

"The above are the principal districts where Buddhism at present is in a most flourishing condition; in such Provinces as Szechuan, Hunan, Ankwei, Shansi, Honan, Kuangtou, and Fuchien, Buddhism is in the course of gradual awakening.

"The Yogācāra, Dharmakośa, and Hetuvidya are some of the studies most zealously taken up by the Buddhist students here. The Tientai and the Pure Land sect are moderately interesting them, and the Fa-hsing (法性) comes next; as regards the Ch'an school (Zen Buddhism) the teachers are enjoying a secluded life in the remoter parts of the country, away from the confusions of city life.

"There are about twenty periodical publications devoted to the study and propagation of the Buddhist faith."

We are in receipt of the first volume of a Buddhist annual called 內學 (*nai-hsiao*, "inner learning") which is published by the Chinese Academy of Buddhist Learning (支那內學院), Nanking, China. It was issued in December, 1924, and contains several learned articles and dissertations and discussions by the professors and graduate students of the Academy. Perhaps this portly journal of 300 pages is the first of this

kind of publication in China. Our sincere wish is that it will make a steady growth and prove to be a great benefit to the seekers of the truth of Buddhism. Some of the leading articles are: "Comparative Method in the Study of the Mahayana Sutras," by Lü Ch'eng (呂澂); "Outline of the Prajñā-Pāramitā Sutra," by Ou-yang Ch'en (歐陽漸); "Concerning the History of Zen Buddhism in China," by Mang Wen-t'ung (蒙文通); "On the Structure of the Chinese Samyukta Agama," by Lü Ch'eng; "The Tibetan Version of Vasubandhu's Trimsaka-Karika" by D. C. Liu (劉定權), etc. The Academy as referred to elsewhere was established by Mr. Ou-yang, who is one of the most representative lay-followers of Buddhism in China. It has been in existence a little over two years since it was formally incorporated as an institution according to the regulations of the Department of Education. It does not seem to have many students yet, but the objects the founder and his associates are planning to carry out are varied and far-reaching. The chief object however evidently lies in the mastery of the secrets of the Yogācāra philosophy, while they do not neglect to study such subjects as Indian logic and Tibetan Buddhist texts. They have already published many books on Buddhism, most of which are reprints of the older editions.

The trouble with us human beings is that things we have created survive their creators and oppress them more than necessary, i.e., more than they are warranted to do so. And as we feel entirely incapable of escaping from those human-created oppressors, we are for ever haunted by them, we become, willingly or unwillingly, knowingly or unknowingly, almost their absolute slaves. At present Buddhism in Japan supplies us with a living illustration of this truth.

Institutional Buddhism breathes the spirit of feudalism and is altogether antiquated. We have now nothing to do with it, but we are far from being able to get rid of this

obsolete and yet overpowering spirit. While most vigorously protesting against this state of affairs, we are pitifully groaning under its weight. We are perfectly conscious of the fact, but we are utterly helpless; the shackles are evidently too strong for us. Shall we have to die impotently with all our knowledge and foresight? If it is an irresistible force of nature such as a deluge or an earthquake that threatens us, we may have something to console ourselves; but when it is one of our own creations, when we know that it is our own hands that are digging a grave for us, we feel righteously indignant over the situation. To appease the monster called history or tradition, have we to offer many victims before we can wrestle ourselves away from its power?

This is indeed a strange position created for us, but it is history that makes us, nourishes us, saves us, and finally ruins us. As long as we cannot rise above it, it is the master most arbitrary and its former creators are now its most object slaves chained and muzzled. And it is indeed due to a few individuals who are spiritual enough that the force or spell of history and tradition is broken and a new life and meaning is given to the "old bottles." In no other times in the history of Buddhism we have felt so strongly the need for such free and independent spirits as would overrule the tyranny of institutionalism.

In the latter part of the Tokugawa régime, there was a Buddhist monk in Kyushu, who had some trouble with the feudal lord of the district. The lord threatened to withdraw all the material protection given to the monastery if he did not acquiesce in his request. This naturally meant the gradual ruination of the fine architecture and the disappearance of the flourishing condition then enjoyed by the time-honoured institution; but the monk was a truly religious spirit and had no longing for material welfare. He at once severed the historical relationships with the lord. He said, "We are not necessarily dependent upon the support of a powerful political

agency. We will go out among the people themselves, and if they refuse to help us, this monastery must be regarded as having already served its purpose, showing that my spiritual discipline has not yet reached the stage to maintain this material symbol of Buddhist faith in this place. It is then time for me to retire and put myself to the work of further perfecting my spiritual merits." The said monastery is still standing in the city of Hakata in its former magnificence, justifying the attitude of the monk whose spirit was strong enough to transcend the material and historical connections.

There was another monk in Kyushu almost contemporaneously I think (as I have no time now to verify the dates, which are not after all very essential in this connection). He used to live in a fine monastery until he was forty-nine years old. One day after giving a fine sermon to his disciples he disappeared. Nobody could find him anywhere. It was after some years that he was discovered in Kyoto among a company of beggars, all in rags and carrying a broken bowl. When one of his former disciples came up to him and asked him earnestly to return to his temple again, he said :

"Even with a Buddhist monk there still lingers in his heart a desire for fame and things material, and because of this craving he becomes a slave to the outside world. When I was living in a great monastery, I had to go out of my own way to please the patrons. This was more or less necessary for physical shelter. But I am now free. If I have something to eat in my broken bowl, I eat; if there is nothing, I do not. How do you expect me to go back once more to a life of dependence after enjoying this? Besides, these unfortunate brethren of ours are entirely neglected, while those who have money or social rank are well taken care of. I am quite content with my lot here."

These are some of the examples given us in the feudal days by those spirits that tried to break through the material fetters always ready to bind up our hands and feet. These

days are however gone now for ever I think, and another form of revolutionary movement must come into being in order to make spirit assert its dignity above matter.

Epochs in Buddhist History by Professor Kenneth J. Saunders is another welcome addition to Buddhist literature contributed by Christian writers. It is remarkable that the Christian attitude generally towards Buddhism is changing or has already changed when compared with that of a few decades ago. When Beal, Edkins, Monier-Williams, Spence Hardy, and others published the results of their respective studies of Buddhism in the countries in which they happened to find themselves, they treated the subject with a sort of condescension, and it may be suspected that their principal object of writing books on it was to show the incomparable superiority of their revealed religion. The way the author of *Epochs in Buddhist History* assumes towards his subject is fair and sympathetic and at the same time scientific, showing how well he understands not only Buddhism but his own religion. Buddhism is notorious for its being tolerant towards other religions and we should not at all be surprised if a Buddhist scholar wrote such a book as we have before us on *Epochs in the History of Christianity*. It is refreshing and fills us with hopes to see a Christian writer lecturing on Buddhism in the spirit as is manifested in this book. He is also free from the prejudices usually observable in students of Pali Buddhism, who forget the fact that a faith at all living grows by assimilating different elements as well as by unfolding possibilities ingrained in it. The author tries to describe this process of assimilation and development in Buddhism, though inevitably in bare outlines, as it overran the Indian borders northward and eastward. It is really wonderful to notice how the so-called primitive Buddhism, not necessarily meaning Buddhism in Pali, could develop for instance into the Zen school in China and the Shin in Japan. How could indeed the Buddha himself dream

of his Dharma coming to be the doctrine of absolute identity or of universal salvation by faith? But this actually took place, and we have the Mahayana schools of Buddhism. Could we not then picture to ourselves something like an amalgamation of a divinely revealed religion and a humanly created one—and this not in an incalculably remote future? Some of the ideas that have been formed in Professor Saunders' mind during twelve years' study of Buddhism are set down as follows:

“(1) The great keynotes of our modern scientific thinking, causality and the unity of the universe, even if Gautama did not first formulate them, were popularised by him; and that this is one of the most remarkable achievements in the history of human thought; (2) the conviction which rings through his words of a moral purpose governing the universe, of the sure reward of good and evil, is even more sublime; (3) that his anticipation of modern psychological theories deserves close and respectful study; (4) that his “religion,” the influence of his words and deeds, is still very much alive, and still supplies a felt want in Asia; (5) that with all its accretions and corruptions it still has much to teach the Western world; (6) and that what men have made of it is eloquent of what they are made of: for its rationalism has needed to be reinforced by mysticism; its moral code has been driven to seek other sanctions than the enlightened common sense he appealed to; and the devotion he strove to disentangle from his own person has clung tenaciously to it.”

There is no doubt that the book is a good concise introduction to the mastery of such a complicated system of teaching as Buddhism—sometimes indeed hopelessly in confusion. The book treats of the subject as it first sprang in Rajagriha, its development in Gandhara and Purushapura, the rise of Mahayana Buddhism, missionary activities in Ceylon, Burma, Siam, and then the unfoldment of various doctrines in China and Japan, in Nepal and Tibet. It has useful appendices

among which are charts showing the different sects in India, China, and Japan. One thing we like to remark about the charts is that Kegon is classed as provisional Mahayana. This will not be approved of not only by the Kegon students but by other schools of Buddhism; in fact it was Kegon itself that started this kind of gradation or classification among the various sects of Buddhism in order to distinguish itself as the first and last teaching of the Buddha. Let us conclude this note by saying that the East and the West have a great deal to learn from and of each other in morals, religion, culture, and spiritual discipline.

We wish to acknowledge the receipt of the following books and magazines: *Kant und das Ding an sich*, by Erich Adickes. Published by Pan Verlag Rolf Heise, Berlin.—*La Mistica del Buddhismo*, by Bernardo Jasink. Published by Fratelli Bocca, Torino.—*Storia della Filosofia Chinesa Antica*, by Giuseppe Tucci. Publisher, Nicola Zanichelli, Bologna.—*Saturin le Saturnien*, Roman du Dr. Lucien-Graux. Les Editions G. Crès et Cie. Paris.—*The Origin of Christianity*, by Swami Satyananda. Published by L. Chakrabarty, Calcutta.—*Revolt in Religion*, by K. P. Raman, Mysore.

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THE EASTERN BUDDHIST

THE DEVELOPMENT OF THE PURE LAND DOCTRINE IN BUDDHISM

IF we believe, as we must from the modern critical point of view, that the history of any religious system consists, partly, in the exfoliation of the unessential elements, but, chiefly, in the revelation and the constant growth of the most vital spiritual elements which lie hidden either in the words of the founder or in his personality, the following question naturally comes up for solution in our investigation of the history of Buddhist dogmatics: "How much of the Pure Land (*jōdo*) idea is deducible from the teaching of primitive Buddhism so called, or from the personality of Śākyamuni Buddha himself?"

This is one of the most important and fundamental questions in the history of Buddhism, seeing that the majority of Japanese Buddhists are adherents of the Pure Land teaching. Indeed, the origin of the Pure Land idea is simultaneous with the general growth of Mahayana Buddhism itself, which evidently took place within a few centuries after the passing of the Master. At the present stage, however, of our knowledge of Indian thought and culture generally, the solution of the question above cited will be necessarily philosophical and psychological rather than strictly historical. There ought to be more materials at our disposal before we can objectively trace every step of development in reference to historical facts. Therefore, what I have attempted in the following pages may be said to be a philosophy of religious experience which has been gone through with by the followers of the Enlightened One; that is to say, it will be the interpretation of the Pure

Land teaching as a formulation of the experience which has so far unfolded itself in the Buddhist life.

For the benefit of readers who are not well acquainted with the characteristic features of Japanese or Eastern Buddhism, a few introductory remarks concerning the teaching of the Pure Land school may not be out of place here. Without some knowledge of this, the purport of the present article will be more or less unintelligible.

I

By the Pure Land school of Japanese Buddhism* I mean the Buddhist doctrine that teaches the invocation of the name of Amida Buddha in order to be saved from an imperfect and sinful life which we all lead, and be taken up after death into the abode of the Buddha, which is known as the Land of Purity or Land of Bliss.** This school is also called the Nembutsu School, *nembutsu* being Japanese (*nien-fo* in Chinese, 念佛) for the invocation of the Buddha's name. *Nen* or *nien* (*smṛiti* in Sanskrit) literally means "to recollect," "to remember," "to reflect upon," or "to think of," and consequently *nembutsu* is to think of the Buddha, and as far as its literal sense is concerned it is not the invoking of his name as is understood at present. This was no doubt all true, primarily; but as the doctrine of Nembutsu began to unfold all its im-

* Historically, as far as the doctrine of the Pure Land goes, it originated in India and made notable progress in China soon after the introduction of Buddhism there. But it never came to be recognised as an independent school of Buddhism as for instance Zen or Tendai did. Its position was somewhat secondary or subsidiary to the main sects. It was in Japan that the Pure Land school attained its full growth even to the extent of overshadowing all the other forms of Buddhism.

** Sanskrit, *sukhāvāṣi*. The term "Pure Land" is much more frequently in use in Japanese and Chinese Buddhist literature though the sutras have "Blissful Land," or "Pure Land of Happiness," instead of simple "Pure Land."

plications, it came to be synonymous with the reciting of the name of the Buddha; for the intense thinking of the Buddha with all his moral and spiritual qualities would inevitably burst out in a loud call on his name. Later, the vocal accompaniment was isolated* and given an independent programme in the progressive development of the doctrine of Nembutsu. Nembutsu was then no more "meditative recollection" (觀念) but "vocal recollection (稱念)." And at present as all the aspirants for the Pure Land of Bliss are taught to resort to

* In this isolation we can trace the mystic tendency of the Pure Land school. The idea that in the name itself there is a miraculous power to save us from misery and bondage, evidently suggests the symbolic mysticism of the Shingon. When Amida attained the Supreme Enlightenment, he compressed all the merit he had acquired through the spiritual discipline of innumerable kalpas into this one phrase, *na-mu-a-mi-da-bu-tsu*. For this reason when this one phrase, or dharani in a sense, is recited with singleness of purpose and with all the intensity of feeling, all the merit contained in it is miraculously transferred into the soul of the devotee, and he is at once embraced into the light of Amida. The miraculous power thus lying latent in the name of Amida belongs to the unfathomability of the Buddha-wisdom, and the only thing we ignorant mortals can do or have to do for our own salvation is to believe the wisdom and invoke the name just for once; for the "other-power" achieves the rest for us. In one sense, "Amida" is a kind of mystic "Om", a spiritual "sesame", or a mantram which unlocks the secrets of life. Does this not remind us of Tennyson's experience in connection with the repenting of his own name? "I have," writes the poet, "never had any revelations through anaesthetics, but a kind of waking trance—this for lack of a better word—I have frequently had, quite up from boyhood, when I have been all alone. This has come upon me through repenting my own name silently, till all at once, as it were out of the intensity of the consciousness of individuality, individuality itself seemed to dissolve and fade away into boundless being, and this not a confused state but the clearest, the surest of the surest, utterly beyond words—where death was an almost laughable impossibility—the loss of personality (if so it were) seeming no extinction, but the only true life. I am ashamed of my feeble description. Have I not said the state is utterly beyond words?" We may say, "What's in a name?" but after all we have to own "the magic of a name." That, instead of mentally dwelling on the superhuman qualities of the Buddha, the nembutsu came to be merely reciting the name, is highly significant as showing how much mysticism is cherished in the hearts of *tarikis* followers. I shall have occasion later to refer to the psychology of the nembutsu.

this "vocal recollection" as the means of rebirth there, they are followers of Nembutsu.

There are three or four sects now in Japan that are to be classed under the Pure Land school: they are the Jōdo (淨土), Shin (眞), and Ji (時). The Yūdzu-nembutsu (融通念佛) may also be brought under this category, as it teaches the nembutsu and the possibility of rebirth in the land of Amida. But as it will grow clearer later, this sect is based on the philosophy of identity and interpenetration as is expounded in the *Avatamsaka Sutra* and not on the Original Vows of Amida which are detailed in the *Sukhāvati-vyūha Sutra*, and this latter constitutes the foundation of the Pure Land sects. While the Yūdzu no doubt precipitated the development of the Pure Land school proper as we understand it, the Yūdzu stands by itself when we consider its peculiar features; and it may be best not to group it with such purely Pure Land sects as the Jōdo, Shin, and Ji. We shall later treat of its tenets in connection with the history of the Pure Land teaching in Japan.

The following are the main ideas which support the structure of the great Pure Land edifice. While each Pure Land sect may differ in its way of upholding certain aspects of the doctrine more emphatically than others, all the sects agree in recognising the following elements as essential to their faith and incorporating them in the system of their teaching. When we are therefore acquainted with these factors as enumerated below, we know in what respects the Pure Land teaching varies from other Mahayana systems, in other words, how in spite of its assumption of such an apparently un-Buddhist complexion it is essentially Mahayanistic.

1. *Amida*.* Amida occupies the centre of the Pure Land

* Japanese "Amida" stands both for Amitābha (infinite light) and for Amitāyus (eternal life). According to the Pure Land school, the author of the Original Vows is Infinite Light and Eternal Life, though he assumed temporarily the form of the Bhikṣu Dharmākara in order to go through with

doctrine and we must know who he is. According to the *Larger Sukhāvati-vyūha*, he was a king in one of his former incarnations, and moved by the sermons of the Buddha Lokeśvara who was the reigning Buddha of that age, he conceived the idea of becoming a homeless śramana and later realising Buddhahood.

His monkish name was Dharmākara. He meditated for five kalpas before he made a certain number of vows (*prañidhāna*) as conditions of his attainment of enlightenment. When these vows were declared in the presence of Buddha Lokeśvara, the earth shook in six different ways. After this, the Bhikṣu Dharmākara devoted himself to the practice of all kinds of virtues and meritorious deeds for a period of incalculable kalpas. He went through many an incarnation as kings, lay-disciples of the Buddha, celestial gods, etc. He finally attained enlightenment, and became the Buddha of infinite light (*amitābha*) and eternal life (*amitāyus*). It has now passed ten kalpas since then.

2. *The Pure Land.* This is the country where the Buddha of Eternal Life and Infinite Light is abiding and is described minutely in the *Larger Sukhāvati-vyūha* and the *Smaller Sukhāvati-vyūha*. In the main it is the world in which "there is neither bodily nor mental pain for living beings, and where the sources of happiness are innumerable." While Buddha Akṣobhya has his Buddha-land in the east, Amida has his in the west, distant from this world by a hundred thousand niyutas of kotis of Buddha-countries. And the Pure Land school teaches that Amida Buddha is awaiting us there and that we must cherish the desire to be born in his country. The object, however, is not necessarily to enjoy happiness pure and simple in that world, but to attain enlightenment which is impossible for ordinary mortals to realise while on earth. For they are fettered on all sides by things finite and imperfect, indeed they

the human discipline or experience known as the six virtues of perfection (*pāramitā*).

are themselves all this, and have no way to attain their ideals of freedom and perfection except by going out of this *sahāloka* (world of endurance) and being taken up by Amida into his world. He made his Vows and reached his enlightenment proving that all the Vows were fulfilled, and therefore if we only invoke his name and ask him to be helped in our trials here, he will undoubtedly listen to us and carry us up to his own abode. In fact, he is constantly calling out to us to come to him, and what we have to do is just to pay attention to the fact and hear his voice.

3. *The Original Vows.* The fact that he is calling out to us is established by the fulfilment of all his Original Vows (*pūrvapranidhāna*), which he made after meditation for five long kalpas. There are, according to Sanghavarman's Chinese translation of the *Sukhāvati-vyūha*, forty-eight* Vows made by Amida. While some of them have apparently no practical bearings on our modern conception of life and salvation, there is one most important and most significant Vow, without which the whole system of the forty-eight *pranidhānas* would collapse. This is known as the Eighteenth Vow, which reads:

"If all beings in the ten quarters, when I have attained Buddhahood, should believe in me with all sincerity of heart, desiring to be born in my country, and should, say ten times, think of me, and if they should not be reborn there, may I not obtain enlightenment, barring only those who have committed the five deadly sins and who have abused the Good Law (*Dharma*)."

That the Bodhisattva will practise the virtues of perfection (*pāramitā*) not merely for his own benefit but for others as well is one of the original ideas in Buddhism, which grew up in the course of development in India. And with Amida this thought of benefitting others was made the condition of

* The number of the Vows vary according to the different versions of the text, or rather to the different texts. I have followed here the teaching of the Japanese Pure Land school.

enlightenment, for he vowed that he would not be enlightened unless the conditions were not fulfilled. In Hinayana Buddhism Arhatship was the ideal of the Buddhist life and the Arhat was satisfied with his own enlightenment. Naturally as a social being, he wished to see others enlightened as himself, but this was in no wise thought of in connection with his own attainment. His individuality did not extend so far as to embrace others in it. But Amida's love for all beings was so intense and all-embracing, that even when he could have for himself all he aspired to in the way of Buddhahood, he postponed it until his fellow-creatures were also assured of a share in his attainment.

4. *The conception of sin.* Now that Amida has fulfilled his part, what shall common mortals have to do in order to respond to his call? That is, how are we to be reborn in his Land of Purity? First, we have to realise that we are sinful beings due to the karma of innumerable evil deeds committed by us in our former lives, and that if we are left to ourselves we shall have no chance whatever to be delivered from this life of misery and suffering. In this, the Pure Land followers are sometimes apt to run to an extreme by drawing a too sharply defined line between Amida and ourselves. Amida is love, they would say, and light and goodness and has nothing evil in himself, while common mortals are so depraved that, by themselves, they are destined nowhere else than to purgatory. Practically, however, when this remorseful attitude is the more intensely realised, the more earnest and sincere a man will be in his desire to be born in the Pure Land of Amida. Thus three things are considered most necessary for rebirth in the other world: 1. Sincerity of heart (至誠心), 2. a deep (believing) heart (深信心), and 3. desire to be reborn in Amida's Pure Land (回向發願心).

5. *Nembutsu.* The nembutsu is the expression of a man's complete dependence on Amida as far as his salvation and rebirth are concerned. When he is sincerely awakened to the

fact that his moral depravity finally condemns him to purgatory (*naraka*), this, according to Pure Land scholars, is the time he hears the call of Amida, and the nembutsu is the natural outcome of this awakening and hearing. Whatever the historical meaning of nembutsu might have been, it is now no more mere thinking of the Buddha and his virtues, but, as was explained above, it is the invocation of the name of Amida as one whose forty-eight Original Vows were fulfilled ten kalpas ago. The name Amida itself has now come to have a mysterious meaning charged with a power to save all who uttered it with sincerity of heart and singleness of thought. This is the most remarkable part in the development of the "tariki" (other-power) system in Buddhism.

6. *The moral Life.* That moral perfection is not essential, i.e., not absolutely needed, for salvation, is one of the principal keynotes in all the Pure Land schools of Buddhism. Even in primitive Buddhism mere morality was not regarded as sufficient for the attainment of Arhatship; for meditation (*dhyāna*) and spiritual intuition (*prajñā*) were also strongly inculcated upon the minds of the Bhikshus and Śramanas. The contention most emphatically set forward by Pure Land devotees is that we are fundamentally imperfect, and therefore that no amount of our human and unaided efforts to perfect ourselves morally, if that is the only condition for enlightenment and deliverance, will ever lead to the attainment of the end. The will as expressed in the Original Vows of Amida is thus absolutely essential to lift us from this hopeless situation. Our own efforts called "jiriki" (self-power) always contain in them something, however minute or faint, of the residual idea of ego, and the basic teaching of Buddhism in whatever form is that we must be free from the thought of ego if we really desire for Nirvana or Sambodhi (enlightenment). We often have, principally I think in Mahayana literature, that the Bodhisattvas ask questions of the Buddha through his grace or power (*tathāgatā-dhīsthāna* or *-anubhāva*) and not of their

own accord. If this can happen, that is, if the Buddha has the power to move others as he wills, and if common mortals are not their own saviours, it seems to be natural for certain Buddhists to arrive at the conclusion that "tariki" and not "jiriki" is the condition of salvation, and that faith and not morality is what is absolutely required of Pure Land aspirants. At all events, teachers of the Pure Land school look askance at the doctrine of self-reliance or self-power (*jiriki*) as the assertion of egoism, and strongly insist on "tariki," other-power, or on the unparalleled superiority of faith and passivity. The following passage from Tauler is in full agreement with the view held by the Pure Land advocates: "Alles das Gott von uns haben will, das ist, dass wir müssig seyen und ihn Werkmeister seyen lassen; wären wir ganz und gar müssig, so wären wir vollkommen Menschen."

These six factors or ideas are closely interwoven into the fabric of the Pure Land teaching, determining in various ways the relationship of Amida and all sentient beings (*sarvasattva*) and thereby the conditions of rebirth in the Pure Land.

The questions may be raised: How do we come to know about Amida, his all-embracing love, his Original Vows, his Pure Land, and his realisation of enlightenment? How are we justified in placing our spiritual destiny entirely into the hands of Amida? How do we come to be assured of the fulfilment of his Vows? How is it that Amida whose existence seems to be altogether mythical and not at all historical can exercise such an exalted spiritual influence over human souls which seem to be so really sinful and under the sway of karmic law? These are all profound questions relating to the bases of our religious consciousness, and when they were fully answered a book on the philosophy of religion would be written. In the following pages some phases of these questions are touched upon, though necessarily cursorily; and further investigation is reserved for future articles.

There are three principal sutras constituting the Pure Land group of Mahayana literature: The *Larger* and the *Smaller Sukhāvati-vyūha** *Sūtra* and the *Sūtra of the Meditations on Amitāyus*; and they conjointly make up the foundations of the doctrine of Amida. The Jātaka story of Amida and his forty-eight Original Vows are detailed in the *Larger Sukhāvati*. The scenes in the Pure Land are minutely described in the *Larger* and the *Smaller Sukhāvati*. The *Meditation Sūtra* gives an account of Śākyamuni Buddha's vision as it appeared to Queen Vaidehī in her imprisonment and his sermon to her on the various forms of meditation, of which the most important is the one on the Buddha of Infinite Light and Eternal Life. The sutra also tells in detail as to the plans or grades in the Pure Land, which are assigned to different classes of the aspirants according to their ways of living and understanding while in this world.

As long as those Original Vows are the living source of "tariki" faith, one may say, the *Larger Sukhāvati* ought to occupy, as with the Shin sect, the most central position in its teaching, but this is not always the case; for the Jōdo tends to emphasise the importance of the *Meditation Sūtra* more than the *Larger Sukhāvati*, while the Ji apparently upholds the *Smaller Sukhāvati* as the chief scriptural authority for its doctrine.

The fact is that while Amida and his attributes including his Pure Land are topics common to these three sutras, each has its own peculiar way of dealing with the subject-matter. For instance, while the Original Vows are not at all the subject of the *Meditation Sūtra* or of the *Smaller Sukhāvati*, they are fully described in the *Larger Sukhāvati*, in fact they are the chief topic of the first part of the sutra. Meditations on Amida are highly recommended in the *Meditation Sūtra*,

* These are the titles of the Sanskrit MSS. edited by Max Müller and Bunyu Nanjo in 1883, forming a volume in the "Anecdota Oxoniensia." Max Müller's English translations appeared in 1894 as S. B. E., Vol. XLIX. The Chinese translations of the *Larger Sukhāvati* by Sanghavarman and of the *Smaller* one by Kumārajīva bear different titles: the former is known as the *Muryōjūkyō* (*Amitāyuh-sūtra*) and the latter simply as the *Amida-kyō* (*Amita-sūtra*).

reminding one strongly of the five or ten subjects of meditation* suggested already in the Agamas. There is no doubt that the idea of the compiler of this sutra was to teach the doctrine that the perfections of the Pure Land presided over by Amida are realisable by the strength of mental concentration and not by the mysterious "tariki" power of Amida as the author of the forty-eight Vows. The *Smaller Sukhāvati* shares in this respect the tendency of the *Meditation Sutra*, but with this difference that while the latter relies on the power of self-concentration to realise Amida and his Pure Land, the *Smaller Sukhāvati* makes most of the holding in thought of the name of Amida.

It is likely that these three Pure Land sutras were compiled at different times, and with different objects in view. For this reason, when the three Pure Land sects came each to emphasise its own special teaching in the system of Amida doctrine, each took up the one most suited to its purpose, thus distinguishing itself from the others; but when they wished to elucidate generally the Amida doctrine, they systematically and uniformly upheld the three sutras as unfolding in a most specific sense the mystery of Amida. We can thus readily understand how easy it was for the Pure Land school to be differentiated into the Jōdo, Shin, and Ji.

This was still more so when such strong and independent souls as Shinran or Hōnen with their own deep religious experiences read and interpreted the scriptures in their own original way and were not always scrupulous to follow literally the traditional reading. Naturally, they would not ignore the authority of Śākyamuni Buddha, through whom they were first made acquainted with Amida and his Vows; indeed they never neglected to bring Śākyamuni forward as the source of their

* The five subjects are generally: Impurity, Compassion, Breathing, Causality, and Buddha. The ten are: Buddha, Dharma, Sangha, Morality, Charity, the Heavenly worlds, Solitude, Breathing, the Physical Body, and Death.

inspirations. But they interpreted this source with their own experiences. We can say that the latter were really of the first importance to them—how could it be otherwise?—and that the scriptural authority was used to support them. This is the way we would now judge the matter before us, but as far as their own consciousness went they must have sincerely believed that everything they had in the way of “tariki” faith came from the teaching of Śākyamuni himself. This being the case, at least with modern critics of the Pure Land faith, some of the questions raised above are to be answered in terms of the inner experience of a highly spiritual character, and not in the conventional manner of professional scholars bent on defending their faith on scriptural authority.

Incidentally, let us note here that the idea of scriptural authority in whatever form is no more tenable and therefore that whatever ideas that have proved vital, inspiring, and uplifting in the history of religion must find another way of establishing themselves as the ultimate facts of the religious consciousness. Scriptures, Christian or Buddhist, are divine revelations inasmuch as they tally with the deeper experiences of the soul and really help humanity to break through the fetters of finitude and open up a vista full of light and life. In other words, authority must come from within and not from without. The conception of an external God who revealed himself only at a certain time and place cannot be maintained in the face of science and philosophy. The real God is revealed not only in history as it unfolds itself in time, but especially in the human heart when it dives down into itself. This being our standpoint, the Pure Land teaching is to be interpreted, as I said before, in terms of religious consciousness, and not, as is done usually by its orthodox followers, in terms of scriptural authority or special revelation.

Before we proceed farther, let us define the use of the two commonest words which will arrest our attention in every

work dealing with the Pure Land teaching. They are "tariki" (literally, other-power) and "jiriki" (self-power), to which reference has already been made in the present article. Broadly stated, "jiriki" means individual human efforts and "tariki" divine grace. These terms have come in vogue since the day of Donran (T'an Luan, 曇鸞) when he illustrated the "tariki" method of salvation by the analogy of a weak man going about everywhere in the world when he attaches himself to the Lord of the Universe, Chakravarti. In contrast to this, "jiriki" is relying on one's own moral and spiritual discipline by which he would practise meditations for the acquisition of miraculous powers. This latter is however too hard a task to be accomplished by ordinary mortals; for they are imperfect in every way and full of sinful thoughts and desires, which the harder they try to eradicate the stronger the evils seem to grow. In Self there is nothing that will lead one up to Buddhahood. The latter is to be attained only by the grace of a higher or "other" being whose wise and compassionate spirit-power works even in sinful human hearts. Truly, without this mysterious power working in them, they are unable to achieve final salvation when they are left to themselves, that is, when they endeavour to attain Buddhahood by jiriki. In order to make the mysterious power of a higher being work within ourselves, we must abandon jiriki and resort entirely to tariki which will effect its own end by itself.

To express the idea in Christian terminology, "This inward work of God, though never ceasing or altering, is yet always and only hindered by the activity of our own nature and faculties, by bad men through their obedience to earthly passions, and by good men through their striving to be good in their own way, by their natural strength, and a multiplicity of seemingly holy labours and contrivances." "Their own way" here corresponds to jiriki. Tariki is the spirit of faith, or the ultimate perfection of piety, "which not here, or now and then, but everywhere, and in all things, looks up to God alone,

trusts solely in Him, depends absolutely upon Him, expects all from Him, and does all it does for Him."

The difference between Christian and Buddhist mysticism is perhaps that Buddhists do not regard the whole nature of man as "consisting in its being fallen from God into itself, into a self-government and activity, under its own powers broken off from God."* They realise that karma works either way, good or bad, according to the direction we give to it, and however tremendous the work may be to counterbalance the evils of the past accumulated karma-force, we can still accomplish it if we would apply ourselves to it most assiduously through countless ages. But the Christians seem to think that the first karma committed by our first father by deviating from a fall, absolute dependence upon God can never be made good until we are brought out of ourselves by a power from Christ living in us; for otherwise our lost goodness could never come back to us. That is to say, while the Christians uphold tariki and leave no room for jiriki, the Buddhists recognise the possibility of a purely jiriki school under the name of the Holy Path or Difficult Practice. Therefore, when Buddhism is taken as a whole, we note that there are two systems apparently contradicting each other but really working in unison.

Below is the most noted parable of the "Two Streams and a White Path"*** given first by Zendo (Shan-tao, 善導) in his commentary to the *Sutra of the Meditation on Amida*. Zendo of the seventh century in the T'ang is one of the seven patriarchs of the Pure Land school, and his commentary constitutes one of the main springs of its teaching. As the parable graphically represents the position of the tariki follower as he stands related to Amida, to Śākyamuni Buddha, to this world of defilement, and to himself, it is reproduced here from Zendo's text.

* These quotations here are from William Law's "The Spirit is Life," edited and arranged by M. M. Schofield.

** Cf. Gessho Sasaki's *Study of Shin Buddhism*, p. 57 et seq.

“Here is a man wishing to travel in the western direction on a road extending over a hundred or even a thousand *li*.* Suddenly he descries in the way two streams, the one of fire and the other of water: the fire is on the south and the water on the north. Both are one hundred steps wide but the depths are unknown. How far they extend northward and southward nobody can measure. Just between the fire and the water there lies a white path about four or five *sun** broad and running from the east bank to the west; its length is also one hundred steps. Not only the waves rising in succession from this water sweep over the path, but the flames of the fire also reach up and scorch it. The path is thus found washed by waves and flames, alternately and without cessation.

“A traveller already in the midst of the wilderness far away from human habitations, is now detected by highway robbers and ferocious beasts. Taking advantage of his helpless situation they vie with one another to lay their murderous hands on the poor victim. He is mortally afraid and runs at full speed in the western direction until suddenly he finds himself confronted by the great river. He thinks within himself: ‘This river extends without bounds to the south and to the north, with just one white path cutting through the middle. The passage is extremely narrow. Though the further bank does not seem to be very far from here, how can I cross it? No doubt I am going to die this very moment. If I should turn back, the highwaymen and the wild beasts are steadily approaching. If I should run south or north, the wild beasts and the poisonous reptiles are ready to devour me. But if I should attempt to find my escape to the west, in all probability I should be drowned in these streams of fire and water.’

“At this moment his terror is beyond description. However, he reflects again: ‘To go back means death, to stay here means death, to go ahead means death: if death thus inevitably threatens me on all sides, why not rather try the

* *Li* corresponds to mile and *sun* to inch.

path before me, and run on straight ahead? The path lies anyhow right in front, and surely it is possible for me to cross it.'

"When the traveller comes to this resolution, he suddenly hears a voice coming from the east bank, which urges him to go ahead, saying, 'You be only resolute and go ahead along this path and you will be delivered from death. But if you tarry here death will be your fate.' There is another voice at the time reaching him from the west bank, which calls out to him, saying, 'With singleness of thought and with a rightly directed heart, come straight to me. I will protect you, you need not at all fear falling into the abyss of water and fire.'

"Hearing an order to go on this side and a summoning call on the other, the traveller is fully determined with his body as well as in his mind to proceed along the path. He now goes on straightforward without entertaining either a doubt or a backsliding thought. As he thus goes along a little way, the robbers on the east bank call out loudly, saying, 'The path is stormy and full of dangers, you cannot possibly cross it, and there is no doubt about your meeting a certain death. We are all far from having an evil design on you.' The traveller hears the calling voice but never turns his head back. He keeps on his way with singleness of heart and with his thoughts fixed on the path. Before long he reaches the west bank where, eternally released from all ills, he is greeted by all good friends and blessed forever more.

"Now to explain the meaning of the parable. The east bank is likened to the fiery residence of this world of endurance, while the west bank is likened to the treasure-land of happiness. A number of the highway robbers, wild beasts, and their treacherous intimacy are likened to the six sense-organs, six consciousnesses, six sense-objects, five skandhas, and four elements, with which all sentient beings are constituted. The wilderness with no inhabitants is likened to our being constantly attended by evil advisers and being kept away from

good sincere friends. The two streams of water and fire are likened to the desires and cravings of all sentient beings, which resemble water, and to their anger and hatred which resemble fire. The white path in the middle which is four or five *sun* in width is likened to one's heart pure in itself and desiring to be born [in the Pure Land], which is awakened even in the midst of our cravings, hatreds, and evil passions. As our cravings and hatreds are powerful, they are likened to water and fire, while the faintness of the devotional heart resembles the white path. The waves constantly sweeping over the path are likened to our cravings, which, being constantly stirred within us, defile the devotional heart. The flames always ablaze on the path are likened to our dislikes and hatreds which burn up the spiritual treasure of merit. The traveller's going west straight along the path is likened to a man's turning all his deeds right towards the west [to be born in the Pure Land]. That the traveller hears a voice on the east bank urging him to go ahead along the path, means that after the death of Śākyamuni those who follow him are unable to see him except through the teaching left by him, which resembling the master's voice they can hear. That after going a little way the man is called back by the band of robbers means that there are some people whose understanding and behaviours are at variance [with those of the Pure Land followers] and whose views are not at all true and that they get themselves and others into confusion by their false views and arguments, ending finally in the commission of sinful deeds which make them go backward [in their spiritual progress]. That there is a voice calling from the west bank refers to Amida's Vows. That before long the man reaches the west bank and there greeted by all his good friends is made happy, means that all beings who have long been sinking in [the sea of] birth-and-death, transmigrating from time immemorial, binding themselves in errors and falsehoods, and knowing no way to emancipation, are now mercifully directed by Śākyamuni to proceed westward and then

summoned by Amida whose loving heart is ever beckoning them, and that they, now in faithful obedience to the intentions of these two Honoured Ones, pay no heed to the two streams of water and fire, and, ever in remembrance of Amida's Vows, walk on the path led by the strength of the Vows, and that when they abandon this life they are born in his land and coming into his presence are exceedingly made happy."

Having explained what is meant by the Pure Land doctrine generally, and hoping that the above is enough to acquaint the reader with its principal elements, let us proceed to the main subject which is to trace the growth of this doctrine in the body of Buddhism.

II

There is no doubt that Buddhism has been throughout its history a religion of enlightenment (*sambodhi*) and emancipation (*vimutti* or *vimoksha*), and in the beginning there were no indications in the teaching of the master, which betrayed the "other-power" (*tariki*) elements of later Buddhism. Everything the Buddha taught tended towards self-reliance, self-realisation, and self-emancipation. To be dependent upon another in any sense of the word was eschewed. Even relying on the Buddha was interdicted. "Be ye lamps to yourselves; be ye a refuge to yourselves; betake yourselves to no external refuge!" (*Atta-dīpā viharatha attasaraṇā anañña-saraṇā!*)* This was the keynote of his spiritual discipline; and after his death the Dharma was to be represented as the master himself by the disciples. So he told them, "Yo kho dhammam passati so mam passati." (He who sees the Dharma sees me.) And this Dharma, as was proclaimed by the Buddha, was sandiṭṭhika, akālika, elipassika, opanāyika, paccatam veditabho viññūhi.** The

* *Dīgha-nikāya*, XVI, 2, 26.

** To be directly perceived, beyond limits of time, to be personally experienced, altogether persuasive, and to be cognised by the wise, each by himself.

Arhat who subdued all his āśravas (depravities), who destroyed the bonds of birth-and-death, and was completely detached from the intellectual and affectional hindrances, was the one who grasped the Dharma by his own mental efforts (*sayam abhiññāya*), devoting himself to meditation (*jhānānuyutta*), in some secluded spot remote from the haunts of men (*gaṇamhā vūpakaṭṭho*). He was alone (*eko*), earnest (*appammato*), zealous (*ātāpi*), and master of himself (*pahitatto*), walked in the middle path (*majjhena dhammam*), and enjoyed the twofold emancipation (*ubhato-bhāga-vimutto*) which was the product of the intellectual and the spiritual discipline. There was no room in his heart for the faith-element to enter as developed soon after the passing of the master. Mysticism was there and asceticism too, but the entire outlook of Arhatship consisted in the most vigorous self-discipline intellectual as well as moral.

How could this jiriki religion of enlightenment and emancipation be turned into that of tariki faith and salvation? How could this teaching of the Buddha which when mastered enabled one to realise the truth in this world of ours (*ditṭhadhamma*), transform itself into a faith in another world, that is, the Land of Bliss (*sukhāvatī*), in which its followers concentrate all their mental efforts to be reborn after death? They are after enlightenment, it is true, as other Buddhists are, but they have decided to postpone its attainment until they reach Amida's Land of Purity and Perfect Bliss. How did they come to create such a being as Amida when to the Buddha even the highest god of the heavens bowed low and offered their homage most reverently? As there was no ego (*ātman*) from the very beginning, it was perhaps natural enough in one sense to abandon the thought of "self-power" (*jiriki*), but to establish "other-power" (*tariki*) in its stead was in a way creating another self, not as narrow indeed, not so limited, and perhaps not so irrational, but was it not against the Buddha's teaching to put faith in anything not realisable

“yathābhūtam” by sammapaññā*? When the nembutsu idea is contrasted in more details to Buddhist thought generally as it developed in India early in the history of Buddhism, we find an almost impassable chasm dividing one from the other: there seems no way to reconcile them harmoniously and naturally. It is not strange that some Buddhist critics regard the Nembutsu schools as degeneration and refuse to recognise them as pursuing the orthodox course of development.

When we carefully turn over the pages of the history of Buddhism, however, the following lines of development suggest themselves to our minds. They are no more than suggestions at present, but as we grow in historical knowledge as regards things Indian, they may be more definitely verified. When the doctrine of Nembutsu is analysed we may find many elements going into its make-up, but, generally stated, we can distinguish at least the following five factors constituting its essentials: ethico-mythical, metaphysical, religious, psychological, and historical. These five factors are so inseparably and organically interwoven into the system of “tariki” salvation that when we try to single out one element after another for analytical inspection, the others are invariably found attached to it. Therefore, this enumeration of the various factors must be regarded as merely set up for the practical purpose of this study.

1. By the ethico-mythical factor I mean the Jataka element which has so largely entered into the notion of Buddhahood. Every Buddha was a Bodhisattva in his former life, and while in this stage of spiritual discipline he practised most vigorously all the virtues of perfection (*pāramitā*). And it was due to the cumulative effect of these virtues or merits that the Bodhisattva could finally realise the ultimate end of his life, which was the attainment of supreme enlightenment. If not

* Eram otup yathābhūtam sammapaññāya dattabbam.

for his spiritual perfection realised only after a strenuous moral life through a series of rebirths, he could not hope for such a culmination as the realisation of Buddhahood.

Amida had thus also to go through with the same process of discipline as the Bodhisattva Dharmākara in his previous life, and performed innumerable deeds of charity, morality, energy, patience, meditation, and supreme wisdom. And so far the upward course of his life was normal and in full accordance with the ideas of early Buddhism. But in the beginning of his career he made what is known as "Original Vows," *pūrvapranidhāna*, and this was something not to be literally traceable in the Agamas or Nikayas. As far as the Jataka idea is concerned, it is old enough, for this is the direct practical application of the theory of karma to our moral life. Without the accumulation of moral merit in our previous lives, we could not hope for the attainment of anything highly spiritual in the present existence. This is intelligible enough. But when we come to the conception of Amida's *Pūrvapranidhāna* in which he makes his realisation of Buddhahood conditional on the fulfilment of the Vows, we have here something quite new and original germinating in the mere Jataka idea,—something more than mere karma could comprehend in itself. This infusion of a new element transcending the law of causality marks the beginning of Mahayana Buddhism.

While Amida's forty-eight Vows are mixed up with many unessential, and to us moderners nonsensical, *pranidhanas* or vows, the most significant one, that is, the eighteenth *pranidhana*, is really of great religious importance, and by virtue of this in fact all the Pure Land sects are justified for their existence. While the Jataka requires a severe moral and ascetic discipline, the condition implied in the *pranidhana* is an absolute faith in the mysterious virtue of Amida. And this simple faith is enough to lead all sentient beings to his Land of Purity and to make them attain the Supreme Perfect Enlightenment of the Buddha.

This making of the pranidhanas or vows is what distinguishes Amida from Śākyamuni and other Buddhas prior to him; for none of the latter ever expressed any strong desires other than the attainment of their own enlightenment before they entered into the life of a Bodhisattva. It is evident that the idea of pranidhana did not develop until sometime after the passing of the Buddha as we have no mention of it in Pali literature. One of the Tathagatas who appeared, according to some scholars, before Amida in the literature of Mahayana Buddhism, is known as Akshobhya Buddha, and in the sutra detailing his Jataka and his country a number of "Original Vows" is made by him before his enlightenment. Probably this is one of the precedents of the pranidhana idea. The Bodhisattva Maitreya has his Pure Land in Tushita Heaven and the sutras relating his life assure our rebirth in that heaven if we sincerely believe in him; but as far as literature goes we are not acquainted with any definite pranidhanas made by him. In fact Maitreya has not yet attained his Buddhahood, and his work as saviour of mankind, we can say, has not yet really started among us. Bhaishajyaguru Buddha has his pranidhanas, twelve in number; while he seems to have been taken notice of by the Mahayanists later than Amida, his vows make no reference to the idea of universal salvation by faith. In this respect, the vows of Bhaishajyaguru are like those of Akshobhya; both wish to pave the way smoothly for the followers of their Buddha-lands so that they would not encounter too many and too formidable obstructions in their upward course of spiritual discipline. But the faith-element, that is, what is technically known by Buddhist scholars as the "tariki" element has not found its way into the pranidhanas of these two Buddha-Tathagatas. All the other Buddhas that are mentioned in Mahayana literature as having their Pure Lands somewhere in the spiritual universe, do not stand in any intimate relationship to our human world of patience and misery. They are all too mythical. Akshobhya and Bhaishajyaguru have the nearest

approach to us next to Amida, but neither of them can replace the latter to any degree of human satisfaction.

The question now is, How did this notion of prañidhanas, especially those made by Amida, come to the minds of earlier Buddhists who did not know much about achieving universal salvation by this means? Their motto was: "Be ye lamps to yourselves," (*attadīpā viharatha*), and enlightenment, if they at all realised it, was the product of a long spiritual discipline by themselves. But here is an element precluded from the original sphere of their thought, but evidently forcing itself into it. How was this?

When the Buddha attained the Enlightenment, he realised that it was too exalted a state of consciousness for common souls to aspire after, and he was for a moment full of the idea of himself disappearing from the world. But this was the intellectual side of his realisation in which however there was something very much deeper than the mere intellect, and it was this deeper side that kept him on earth and made him work hard for the edification of his fellow-beings. He could not help this. According to his penetrating metaphysical insight, he knew too well that it was far beyond the reach of the average understanding, and consequently that it was of no use for him to attempt to induce others to come up to the giddy height of enlightenment, but something in him impelled him to go ahead and mix himself up in the world and to lead it towards the higher ideals of life, if necessary, even by means of contrivance or expediency (*upāya*). What was this impelling force, let me ask, which the Buddha failed to keep in check?

In the Agamas we read about two kinds of emancipation, *cetovimutti* and *paññāvimutti*, and he who has achieved the first kind of emancipation—emancipation of the heart acquire four qualities of the heart, which are: love (*mettā*), sympathy (*karunā*), impartiality (*upekkhā*), and soft-heartedness (*muditā*). If the Buddha was the king of all the emancipations, was he

not also the great possessor of love, amity, kindness, and other cognate feelings in the most boundless measure? While he reasoned somewhat coldly on the surface, his heart always betrayed itself, and if not for this, his moral influence could never be what it actually was as evidenced in the history of Buddhism. This awakening and assertion of *mahākaruṇā* which proved such a powerful factor in the moulding of later Buddhism was a new element infused into the system of the so-called primitive Buddhism. This was the most impelling force the Buddha released in himself. When his mind was still under the spell of enlightenment, he probably failed to be cognisant of this altogether too powerful life-energy which later grew in him ever stronger and ever more inevitable. And it was this indeed that was most operative in the formulation of Amida's prañidhānas. If this were the case as I think it was, we must say that there was something in the enlightenment-consciousness of the Buddha far more than the earlier Buddhists could have imagined or analysed.

In the history of Buddhism, the Jataka represents the ideal of Hinayana Buddhists who have amassed an immense treasure of tales and parables, all richly illustrating the laborious course of ascent in the life of a Bodhisattva. The scene however changes when we come to Mahayana literature. There are Jataka tales here no doubt, but they are no more so interesting, they are not at all told in the way as to be so persuasive and enticing as in the Hinayana Jatakas. According to the Mahayanists, this is due to the lack of love-factor in the Jatakas. Every deed of sacrifice for instance performed by the Bodhisattva has for its ultimate object his own attainment of Bodhi and not necessarily the salvation of all sentient as well as non-sentient beings. The Jatakas must develop into the Pūrvapranidhāna, if Buddhism has to unfold all that is implied in the Buddha's Enlightenment; for the Enlightenment which is the dispelling of ignorance releases not only a man's intellectual faculty but his noblest emotional energy. When Prajñā

goes hand in hand with Karunā, the Buddha ceases to be a mere Pratyekabuddha but grows to be a great perfect being, Mahāsattva and Bodhisattva in the meaning as we understand it and not in that of the Jatakas.

2. The Supreme Perfect Enlightenment which was the greatest event in the life of the Buddha and in the history of Buddhism was not after all so intellectual as is ordinarily interpreted by scholars. It goes without saying that it was far more than the discovery of the law of causality which prevails only in the phenomenal world and not in a realm where the deepest religious consciousness obtains. The latter transcends the principle of causation; the idea that "as this is, that is, and as this is not, that is not," is to be abandoned when one wants to meet the deepest longings of our hearts. Did enlightenment satisfy these requirements as well as intellectual speculations? As I take it, enlightenment is negatively the dispelling of ignorance and positively the restoring of freedom to the Will, that is to say, the awakening of the "original vows" (*pūrvapraṇidhāna*) hitherto dormant in the deepest recesses of our being. The removal of ignorance did not mean a state of emptiness, the emancipation of the void, *suññātaceto-vimutti*; for enlightenment had an altogether positive content and released all the energy that had hitherto been utilised for the pursuit of egotistical interests and aspirations arising from ignorance. The Enlightenment of the Buddha is not to be interpreted merely as an intellectual insight into the thusness of things (*tathātā*), this would make him a passive onlooker at the mad dancing of primordial forces. It is on the contrary the revealing of a creative and self-regulating principle and makes the Will master of itself, giving it back all the native and spontaneous activity stored up primarily in it. This idea later developed into that of *Anutpattikadharmaśhanti* by the Mahayanists.

What does the Will accomplish by itself when it is released

from all the crippling and cramping notions and desires? According to Buddhist interpretation, the first thing the Will as embodied in an individual being wishes to achieve after the release is to do to others what has done for itself. As enlightenment has made it known to the Will that there is no real and impassable gap between oneself and others, the Will feels now no need of asserting itself blindly, that is, of following the dictates of the principle of individuation. While the Will does not ignore the latter as the condition of intellection which is its servant, it knows now how to make him obedient to itself, instead of reversing the position as is ordinarily done by the ignorant. In other words, the efforts of an enlightened consciousness are to lead others to the realisation of a similar state of release. As long as one remains ignorant and under the bondage of the principle of multitudinosity, one is never able to rise above the interests of the ego, but when the chain is cut asunder and one is uplifted to a realm where one can survey the world *yathābhūtam* in the absolute sense of the word, every act of such a spirit most felicitously hits off the harmonious relation between *meum et tuum*. When Amida Nyorai (Tathāgata Amitābha) made his forty-eight Original Vows, he must have been right in the midst of enlightenment, though the attainment of the latter was made conditional on the fulfilment of the Vows. Unless there were some inevitable interrelation between the Enlightenment and Original Vows, it were altogether useless for Amida to make such vows as detailed in the sutra. Indeed when he attained enlightenment, the entire universe was released from ignorance and bondage; and as he is still quietly abiding in his own Land of Purity, the entire universe including all its beings sentient and non-sentient, must be said also to be abiding right in the state of enlightenment, no matter what miserable things we are to the eyes of the ignorant and confused. Thus we find the idea of the Original Vows justified in the metaphysical significance of enlightenment,

3. But to make this metaphysical significance workable in our everyday practical life, another concept is needed, by which I mean the doctrine of *Paripāmana*. So far as we can trace in Pali literature there is no approach to this doctrine which really caused an epoch-making revolution in the history of Buddhist thought; but the conception of *Paripāmana* was the logical outcome of enlightenment-consciousness which transcends the category of causality. What made Buddhism great as a universal religion responding to the still small voice of the soul, was due to the discovery of this principle. *Paripāmanu* means to turn one's own merit over to others, just the reverse of karmic law. According to the latter, every Bodhisattva is to accumulate his own virtues in order to acquire a capacity for the Supreme Perfect Enlightenment of the Buddha. He went thus through many a rebirth putting himself under the severest moral discipline he was capable of. If every sentient being has to be a Buddha or an Arhat or somebody finally leading up to such, before he can attain to full enlightenment and emancipation, he will have to be thoroughly trained in the Eightfold Path of Righteousness or the Six Virtues of Perfection and completely purgated of all the traces of *kāma* (desire), *bhava* (becoming), and *ditṭha* (intellection), and *avijjā* (ignorance). This discipline, if absolutely and universally required of all candidates for Buddhas or Arhats—which was the case with the earlier Buddhists—may prove too formidable and impossible for most common mortals, and the world may be full of unsaved souls with no hopes for ultimate deliverance. This is an unbearable state of things for any one whose heart generously opens to all the sufferings and depravities that are going on in the world. There ought to be some way to mend it. The Buddha-nature or enlightenment-consciousness ought to be present in all sentient and even non-sentient beings, and when this is directly awakened or shown the way to be awakened, the world may have some prospect of being saved in spite of its evils. There ought to be some way to do this,

and the way is to make others share in the benefits accruing in any manner from the accumulation of merit and the realisation of enlightenment. If they fail to come up to the mark even when they try hard to accomplish impossibilities, owing to their innate weaknesses, they must be helped out by such as are capable of spiritual discipline. The gifted are not to be left with themselves, love is to make them come out of their selfishness, and let others also come into the treasury-house of merit. The law of karma may be true and should be made to work in our practical and intellectual plane of life, but it is too rigid, too exclusive, too individualistic, and above all goes against our religious yearnings. While our individualism wishes for self-interest and self-preservation, we have another order of impulses to sacrifice ourselves for others. We want to suffer for others, and when this is not practicable we want to send out our thoughts and sympathies to them. If we are at all spiritual beings capable of enlightenment, this thought-communication or mystical interpenetration must be possible though this of course cannot take place in the way of material things. The possibility of the Original Vows is based upon this theory of Parināmana, which in turn derives its metaphysical reasonableness from the signification of enlightenment.

4. When the doctrine of Parināmana is thus established, enlightenment grows in its tariki significance and the Buddhism of attadīpā gradually and inevitably transforms itself into that of the Original Vows (*pūrvapranidhāna*). Aristocratic Arhats are now democratic Sarvasattvas. An infinite perfectability of moral character which means a life of unending strenuousness and asceticism ceases to intimidate weak-hearted ones (*bāla* or *prithagjana*). Instead of trying to attain what is almost utterly beyond their powers, they now look up to one whose wisdom and love are strong enough to embrace them. They do not now attempt to attain enlightenment in this life, but would postpone it until they are reborn in the Land of Purity pre-

sided over by Amida, they would rest assured, while here, in his promise to take them to his own abode. They will do all they can to lead a morally pure life, but they will never rely upon their moral superiority for final salvation. They have found some one who will look after their spiritual welfare if only they accept him and place their whole-souled faith in him by invoking his name. If we were all perfect, there would be no need for us to look around and discover an external aid. But we are in most varied ways weak, imperfect, and always ready to fall away from the high ideals, and if we were to be dwelling constantly upon these shortcomings and moral deficiencies, there would never be a chance for us to enjoy spiritual rest and happiness. While the jiriki side of our life means eternal perfectability of our character, the tariki side whispers to us in a most assured manner that with all our failures and unattained aspirations we are finally to be saved as we are abiding right in the midst of enlightenment.

Why? For enlightenment itself has a double aspect, jiriki and tariki, when it is intellectually analysed. The jiriki aspect of enlightenment is the consummation of our spiritual efforts throughout innumerable lives of the past, while its tariki aspect is the fulfilment of all the pranidhanas vowed not only by Amida but by all the Buddhas and Arhats and all common mortals. We usually imagine that the Eighteenth Pranidhana is the monopoly of Amida, but in fact what he did was merely to give expression to what lies deeply and inarticulately hidden in the heart of every sentient being. While it is a great achievement on the part of Amida to be able to give vent to this inmost feeling of ours, we must not be blind to the fact that the feeling of pranidhana is not the exclusive possession of any one highly endowed mind. For this reason we are able to respond to the call of Amida. If there were nothing in our consciousness which answers to his pranidhanas, the latter would surely fall flat on us like gold coins thrown before a cat. The ultimate truth is that we common mortals

are all capable of attaining the Buddha's supreme perfect enlightenment with its double aspect, *jiriki* and *tariki*. This being so, when we think we are saved by the grace of Amida, we are really saving ourselves, and when we think we are hearing his call, we are in fact listening to our own *pranidhanas* which have been planted in our consciousness ever since its awakening. But as it was Amida who pointed them out and gave them a name, he is our saviour. In a book called 安心決定抄* we read that in the "Namu-amida-butsu," Amida and ourselves are united as one and that the one from the other cannot even for a moment be separated, so that every thought we have is of Amida and every breath we breathe is of his virtue. To be separate in oneness and to be one in separation, or, more personally, that Amida is his own saviour by saving others—this is indeed the mystery of mysteries.

Jiriki (self-power) is the *adhipaṇṇā* aspect of enlightenment and *tariki* (other-power) is the *mahākaruṇā* aspect of the same. By *adhipaṇṇā* we transcend the principle of individuation, and by *mahākaruṇā* we descend into a world of particulars. The one goes upwards while the other comes downwards, but this is our intellectual way of understanding or interpreting enlightenment, in whose movement however there is no such twofold direction discernible. Amida himself sitteth forever immovably in his lotus-seat, but from the human point of view we speak of his *pranidhanas* directed towards us and our longings going up to him.

5. But, historically speaking, how did a religion of the threefold discipline (*sikkha* or *śikṣā*) consisting of *adhisīla*, *adhicitta*, and *adhipaṇṇā*, develop into the teaching of salvation by faith? The latter may have its metaphysical ground in the Buddha's enlightenment, but in point of history how did it

* *An-jin Ketsujō Shō* (on the Attainment of Spiritual Peace). The author is not known, but the book is one of the most important of all the Shin writings.

come to happen? Let me see into the course of events after the Buddha's Nirvana or even into the psychology of his followers while he was yet alive among them.

There is no doubt that the Buddha was a wonderfully inspiring personality. When we know that no religious system has ever been built upon logical reasoning however subtle and thoroughgoing it might be, and again that all religion is a kind of edifice constructed around a person who is its animating centre, the fact grows evident that the centre-force supporting the huge structure known as Buddhism must have been a grand figure. Even while still walking among his fellow-beings, the Buddha was an object of adoration and attracted many followers to him who were content just to be with him and to look at him. Something of the magnetic rays of divinity must have emanated from his person, and to those who were struck with them it did not probably matter very much whether his teaching was logically true or not. They were eager to accept it just because it came from the golden lips of such a personality as the Buddha. Even when things are systematically presented and logically tenable, we are often reluctant to accept them abstractly. We may be convinced intellectually of their validity, and nothing may be left for us to say against it. But singularly enough there are so many cases in life in which we feel undecided as to their being final truths. Why? Because life is more than reasoning and personality deeper than mere syllogistic consistency. Therefore, let there be a living spirit behind verbalism and every word dropping from its mouth vibrates through the entire being of the hearer. That such was the case with the Buddha, the early literature of Buddhism eloquently testifies. The Agamas relate of his having been invited into a village infested with an epidemic, for the villagers thought that the Buddha so full of wonderful personal power would be able to keep all the evil spirits away from the village, to whom they ascribed the cause of the disaster.

When the Buddha passed into Nirvana, his followers were

thrown into excessive grief and did not know how to control their feelings. This fact is taken noticed of, for herein lies at least one most important happening in the life of the Buddha in connection with the development of later Buddhist thought. His Nirvana means so much to all Buddhists. The two most fruit-bearing and thought-provoking events in the Buddha's life were Enlightenment and Nirvana. His teaching naturally supplied material for Buddhist philosophy, but the latter could be delineated only on the canvas woven of Nirvana and Enlightenment, so much so indeed that when these two grand facts are taken away from Buddhism, nothing is left behind which is strong and vital enough for the cogitation of Buddhist thinkers. This is also the origin and meaning of the Nirvana figure and the Nirvana picture we see so much in Buddhist temples and monasteries. When Christians kneel before the crucified figure of Christ, I believe, it is not from the sense of lamentation, but from that of reverential gratitude and adoration. To Buddhists the Nirvana picture, as it is painted by Japanese or Chinese painters, represents the peaceful termination of a great historical character whose departure from us could not be stopped even with the earnest entreaties and heart-rending wails of his disciples and followers, including all creatures human as well as non-human. How was it that such a great soul as the Buddha had to pass out? Why did he not prolong his life to the utmost limit, which he said he could if he wished? Is it then that he did not really die as all mortals do but just appeared to be dead to our mortal sense? What is then his true body? His immediate disciples must have reasoned in some such wise while their hearts were filled with grief and adoration and while the living memory of the late master left such a deep stamp in their minds.

The doctrine of the universal transitoriness of things could not check the outbursts of their lamentation, the master's personality appeared to his disciples too great, too superhuman to be regarded as one of their kind, the feelings they enter-

tained towards him were altogether out of the ordinary, and must have had much deeper meaning, probably as deep as the personality of the master. There was no violence connected with his death as was the case with that of Christ, but this peaceful ending impressed the minds of his disciples intellectually rather than affectively. They did not give themselves away altogether to the feeling of loss and grief, however great this was, but there was room left for them to reason quietly about the whole proceeding and about the significance of the Buddha's life on earth and his departure. The reasoning backed by the emotion gradually developed into faith. They now came to consider Gautama, the Muni of the Śākya, as the eternal Buddha who was manifested temporarily among them in order to enlighten us, to deliver us from the bondage of all sorts, and if needed by some of us, to lead them to his own abode of purity and happiness. This idea is strongly developed in the *Saddharma-puṇḍarīka*.

In the Nikayas, the Buddha is made to have advised his disciples to think of him and his virtues as if they saw his body before their eyes, whereby they would be enabled to accumulate merit and attain Nirvana or be saved from transmigrating in the evil paths of existence and be born in the heavens. Though there is much distance between this and the doctrine of the Pure Land school, it is quite a start towards the latter, and if any thought or belief popularly accepted or beginning to move the masses, which closely approaches to that of the Amida faith happens to lie athwart in the course of Buddhist history, it will very readily have the chance to get planted into the soil thus prepared by the immediate and early disciples of the Buddha. As some scholars suggest, something like the Vishnu cult as is accepted by the author of the *Bhagavatgīta* might find ready sympathisers among such Buddhists. And as the outcome of such contact, the creation of Amida Buddha as eternal being with his Sukhāvātī might have been effected. When rival thoughts are to be disposed of, the

favourite Indian way, I am told, is to swallow them up as the larger and stronger snake does its enemy, and turn them into an organic part of the victor's system. In this respect, Buddhism has never been behind other systems; wherever and whenever it thought it opportune and helping its own growth it was ready to swallow and assimilate any healthy thought with which it came in contact. While we are still unable to trace every step Buddhism took in its course of development, something like the foregoing may fairly be considered true in its general outlines.

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To put the whole story as above analysed in a constructive form: Here is Śakyamuni ready to be apotheosised with all his human qualities, his Enlightenment, and his practical assertions of love (*mahākaruṇā*); and, at the other end, a group of devout disciples trying to get all their doubts, sufferings, and yearnings solved in the teaching and personality of their master; and, further, the fact that no religion can hold itself up without a consolidating, unifying, and vivifying personal power as its centre or as its foundation:—with all this ready, is there not the way perfectly open and without any obstructions directly leading to the tariki conception of salvation? In fact, the logical conclusion of the interplay of the various forces above delineated is the growth of the Pure Land teaching with Amida as its source of aspirations.

The myth of Amida might have been an exotic growth or a foreign transplantation into the native soil of primitive Buddhism. If this were the case though we have no historic facts for this hypothesis, Buddhists could not find anything more suitable than this myth for a nucleus around which they could develop all that was needed for the theory of tariki salvation. As I said before, especially for the Indian mind, no historicity was needed to construct a vital religious belief; for to it as well as to other Oriental minds spiritual facts were more real and fruit-bearing than what is known as objectively historical.

As long as history remained external, that is, as long as it stood outside of our inner life, it had no reality with the power to affect us. To be real and historical meant to be innerly experienced by a pious and earnest soul, and therefore an objective world with all its so-called facts and laws was something that had no living connection with the soul, it was as if it never existed. The Jataka of Amida and his Prāṇidhānas (vows) were true and real to his devotees no matter how they originated.

From the Supreme Perfect Enlightenment there flowed an emotional spring of *Mettā*, *Karunā*, *Upekhā*, and *Muditā*; for it laid low all the barriers constructed by the ego-soul to check the free movement of the original will-power. The Will was not to be overruled by the law of karma or that of moral causation; on the contrary it wished to revoke the law or rather to make it serve its own purpose, that is, for the accomplishment of its Original Vows. Thus it created the principle of *Parināmana* to replace the law of karma. Karma was indeed primarily the agent to bring about the Enlightenment, as it was the outcome of a long and arduous spiritual discipline: but once the end gained, the spirit burned the bridge behind it, and all its merits, virtues, powers, and concentrations were now turned over to all sentient beings, who were thus enabled now to share in them and to achieve with ease and trust what Amida achieved after great sacrifices. The principle of *Parināmana* was not however an absolutely new creation, but it lay from the beginning in the Enlightenment itself as its content, and what Buddhists had to do, that is, to make it work in a world of particulars, was simply to grow conscious of the fact and draw it out as it were from its primordial bed. This drawing-out took the form of the forty-eight Prāṇidhānas on the part of Amida.

There is no reason to suppose that because primitive Buddhists failed to draw out all the contents of the Enlightenment and remained satisfied with the Fourfold Noble Truth, or the

Twelfefold Chain of Origination, or some other formulas, the tariki teaching was something externally grafted into the system of Buddhism. The thing required for the adequate reading of the history of the spirit is to get the scales off one's mental eye which is really made to look inward as well as outward, for the outward is inward and the inward outward. When this is done we are initiated right into the mysteries of the Supreme Perfect Enlightenment of Śākyamuni, which he realised while sitting under the shade of the Bodhi tree, and which we today can also attain by delving into the depths of our being.

Thus we can say that while there was something historical or mythical which contributed to the formulation of the Pure Land doctrine, the idea itself principally developed out of the inwardness of the Buddha's Enlightenment and of the eternal yearnings of the soul. The distance from the doctrine of self-discipline and Arhatship to that of salvation by faith seems to be a very long one, but the tariki followers have not abandoned enlightenment and in fact what is considered salvation is enlightenment under the disguise of faith. Professedly, they do not seek enlightenment while in this world, but only wish to attain it in the Pure Land where resides Amida; they are thus contented with the assurance that Amida will take them up after death to his Land of Purity and Bliss. But as this Land is no more than the projection of Amida's Enlightenment, the assurance of one's rebirth there amounts to this that one can share in the Enlightenment itself. The objection that the assurance is a kind of promise and must not be identified with the fact of enlightenment, is not a serious one. For we can for all practical purposes regard this assurance as the fact itself as long as the assurance implies the spiritual recognition of Amida's grace on our part while this grace grows operative only as the outcome of Amida's Enlightenment. There is a process indeed, logically stated, between the two notions, assurance and enlightenment, but psychologically the assurance on the part of sentient beings as the objects of the Original

Vows is identical with Enlightenment on the part of Amida. This is the basic idea of the tariki teaching in which the self-attained enlightenment of primitive Buddhists has taken the form of faith in Amida's Enlightenment. The difference lies in the approach and not in the substance.

Thus we can see that to trace the development of the Pure Land idea or tariki teaching is really writing the history of Mahayana Buddhism. If the essence of Mahayana Buddhism consists in the upholding of infinite Karuṇā lying deep in the enlightened Buddha-heart and making it overflow the narrow and self-murdering limits of intellectual individuation, the Original Vow of Amida is no more than the surest grasp of this essence. To be reborn in the Pure Land by embracing Amida in absolute faith means nothing more, nor less, than our being all one in the Supreme Enlightenment of the perfect Buddha. What generally distinguishes the Mahayana from the Hinayana is chiefly discernible in the teaching of the Pure Land school of Buddhism. In contrast to the metaphysical and moral outlook characterising other schools such as the Tendai, Keron, or Zen, the Jōdo is emotional, appealing strongly to the affective side of human life. Emotion is always symbolical and artistic and wants to express itself in pictures. Hence the creation of the Pure Land presided over by Amida. And as art has a realm of its own apart from that of reality, so stands there lighion of the Pure Land outside the ken of intellectual criticism.

Before concluding this article, I must not forget to say a word concerning the Buddhist conception of the Pure Land. So far I referred to it as if it made up the entirety of Buddhist eschatology, that is to say, some of our readers may be led to think that the sole object of the Pure Land devotees is to be born in Amida's Land of Bliss and Purity, which is described in detail in some of the Pure Land sutras. But the fact is that the birth itself (which is technically called *wōjō* in Japanese and *wang-shang* in Chinese, 往生, literally meaning

"to go and be born") is not the object, but to attain enlightenment in the country of Amida where conditions are such as to insure a ready realisation of the true Buddhist life. The Pure Land school in this respect shows no deviation from the main current of Buddhist thought; indeed if it did it could not at all go under the name of Buddhism. Enlightenment is the one fundamental note that reverberates through all the branches of the teaching of the Buddha; whether Mahayana or Hinayana, enlightenment is the consummation of Buddhist discipline. It is true that the difficulties of the Holy Path are very much talked of by the followers of the Pure Land school as if the object of the Holy Path were something unrealisable for us poor sinful mortals. But what they really advise us is to take another way than the one chosen by the holies; as to the object itself the Easy Doctrine is in perfect agreement with the Difficult One. If we can say so, to be born in the Pure Land is the means to the end; for Buddhism in whatever form is the religion of enlightenment and emancipation.

Properly speaking, the Pure Land school is a misnomer, it may better be called the Nembutsu school, for the nembutsu is of more significance and characterises the school more appropriately. What would the followers do after they are actually born in the Pure Land if just to be born there were their only object in view? It makes one feel happy to think that there is an ideal world somewhere within our reach where all the ills of this earthly life are kept away; but to be personally there in all reality and to be doing nothing after the birth, as this is evidently the case if we believe literally all that is described in the sutras, must be, to say the least, a dull and tedious business, and I am sure that we shall all be longing again to be born into this world of patience, *sahaloka*. Unless we are altogether deprived of humanity, the Pure Land is no place for us. The most desirable thing for us to attain will be to descend on earth as soon as we have attained enlighten-

ment through the grace of Amida and to work again among our still benighted brothers and sisters. And it is indeed for this reason that Shinran has a doctrine known as *Genso-yeko* (還相廻向), which means "to return and transfer," that is, to come back to this life and to dedicate all one's merits towards the enlightenment of one's fellow-beings, sentient and non-sentient. He knew well that the Pure Land was meant either for beings far above ourselves or for those far below. For beings such as we ourselves are, life must contain something stimulating, something that will make us struggle and conquer; if things come to materialise as soon as desired, the Will is an empty term, and without the Will what are we? The Pure Land is the annihilator of the Will and consequently of the human soul. The Buddha wants to save it and not to annul it. The reason why the Bodhisattva wishes to descend to Hell instead of going up heavenward, is mainly due to the fact that in Heaven he has no occupation for his faculties to exercise. Love dormant is the same as love dead. Therefore, what even the adherents of the Pure Land school long for and endeavour to realise through the easy practice of the *nembutsu* is no other than enlightenment.

Here the question is: What is the Pure Land? Is it an objective reality? or does it belong to the same category as the Platonic world of ideas? Those who rely on scriptural authority of course cherish no doubt as to the objectivity of the Pure Land; for according to them Śākyamuni the Buddha is no story-teller and all the sutras beginning with "*evam mayā śrutam*" are truthful records of his sermons. To raise any doubt about their genuineness will be an unpardonable sin. The Buddha tells us all about Amida, his country, his vows, his *Jataka*, etc., and if we did not accept these stories as they are narrated in the Pure Land sutras, where does our faith in the *nembutsu* come? And the forty-eight Original Vows will be mere empty talk. Any criticism, higher or lower, will mean the destruction of the foundation of the school. When the *nembutsu* is

accepted, everything else must come along with it. But this position of the defenders of scriptural authority is not countenanced by modernists.

The latter being naturally critically inclined refuse to swallow the scriptures bodily, they would appeal first either to their intellectual judgments or their individual religious experiences, before they accept the scriptures; for after all no outside authority or historical conventionalism can stand in the way of personal conviction. An idealistic interpretation of the scriptural legends concerning the Pure Land is thus the inevitable consequence in these modern days. What is true and vital in religion is not its tradition, literary or otherwise, but its essential inwardness whose expressions are subject to constant modification, but which remain ever the same in its spirit and meaning. The Pure Land in the form as it is given in the sutras may vanish, but the Original Vows of Amida will retain their validity and the nembutsu school will not lose any signification in its essential features. Whatever this may be, the main point is whether the nembutsu is the "Easy Practice" leading to enlightenment, and not whether the Pure Land really or objectively exists to receive us after death. When we are actually enlightened and our *prajñā-cakṣu* is opened we shall know where we are and what is expected of us. Even the idealists who attempt to interpret the Pure Land platonically may have missed the point really at issue; for they are more concerned with the Pure Land than with enlightenment, which should be regarded as the most fundamental in the teaching of "Easy Practice" as it truly is.

One reason at least why the conception of the Pure Land is apparently made so much of and often, though erroneously as we have seen, brought out to the centre of interest as if the sole object of the nembutsu were to be born just in the Land of Purity and Happiness presided over by Amida, and nothing else, is partly because some of the Chinese and Japanese leaders of the Pure Land school laid too much stress on

the idea of the land of defilement in contrast to that of the Pure Land, and partly because Honen, the founder of the Jodo sect, preferred to designate his teaching as such. To take our thoughts away from sensuousity and worldliness with which we are ordinarily found deeply engaged, the leaders dwelt too strongly upon the defiled and disgusting conditions of existence here. Their main idea was to impress us common mortals with the futility of our attempts to satisfy our innermost yearnings with things mundane and "defiled." Our souls which are ever seeking for rest and peace, cannot be appeased with the limitations and defilements of a dualistic world. When the latter are transcended, we have what our hearts have been hungering after. Therefore, we may say that the Pure Land symbolises a mystical world of transcendental idealism where all traces of dualistic defilements are wiped off and where souls move with their native freedom hindered or stained in no way by limitations of the senses. Or we may say that the Pure Land is the shadow of enlightenment cast over a world of name-and-form (*nāmarūpa*). Those who are told by Honen and Shinran and other spiritual leaders to seek rebirth in Amida's kingdom are not really seeking after a Western world lying so many thousands of kotis of miles away from this earth of ours, but an inner illumination which has a miraculous power to transform or rather transfigure every object it touches into that of the Pure Land. In this sense, Amida and his worshippers are one just as Christ and his Father are one, and this conception of oneness is one of the most fundamental tenets of the Shin. The greatest happiness one can have in the Pure Land and which constitutes the object of rebirth there, is to see Amida face to face and to listen to his personal sermons.

Wherever its historical development may be traced, the Pure Land is not a world existing in space-time but an idealistic world of enlightenment, or, to use the phraseology of the Pure Land sutras, a world illumined by the eternal light of Amida and subsisting in it. In one sense, it has nothing to do

with this world of dualistic limitations and defilements, but in another sense it is right here with us and has reality as we read in the *Vimalakīrti-sūtra* that "Wherever your hearts are pure there is a Pure Land."* The Land of Purity is not to be sought outside this land of defilement and patience; when it is thought of as independent of the latter, it is sheer emptiness; all the inhabitants of the Land of Purity are recruited from those of this earth and the Land has a signification as long as its earthly archetype, however defiled, is suffered to exist. Amida himself once belonged to this world of particulars and that is the reason why he knows all our passions, failings, defilements, bondages, and sufferings and could make his forty-eight Vows. Moreover, for this reason these vows are proving wonderfully efficacious and soul-saving.

DAISETZ TEITARO SUZUKI

* Here is a Western version of *Vimalakīrti*:

"The whole earth's filled with Heaven,
And every common bush afire with God;
But only he who sees takes off his shoes,
The rest sit round it, and pluck blackberries."

THE TEACHING OF SAKYAMUNI

(A lecture delivered at the Wadayama Tetsugaku-do—the Hall of Philosophy at Wadayama—in the northwestern suburb of Tokyo, on its yearly festival kept in memory of its founder, Dr Yenryo Inouye, who was also the founder of the Toyo University. Lectures are to be given, according to the founder's wish, at the annual festival, either on Sakyamuni, Confucius, Socrates, or Kant, to whom the Hall is dedicated. This year the subject was to be Sakyamuni and Professor Petzold, of the First Higher School, and Dr Kaikyoku Watanabe, a well-known Sanskritist, of the Jodo-shu College in Tokyo, were the lecturers.)

WE have met here today, in order to do honor to Śākyamuni, to celebrate his personality and his teaching, quite naturally the question arises “What did Śākyamuni teach?—What is the meaning of his teaching?”

To some of you this question may seem not at all a natural question, but a very simple-minded question. Especially amongst foreigners, as far as they are interested in Buddhism, a good many will consider such a question as rather useless, because the answer to it has been given long ago and is known to any A B C scholar of Buddhism. Such foreigner will point to the various Buddhist catechisms in German or in English and say: The teaching of Śākyamuni can clearly be seen from these excellent little hand-books, which leave no doubt about the real meaning of Buddhist teaching.

If we inquire, however, a little deeper, we find, that these handbooks are not satisfactory and that the answer to the question “What did Śākyamuni teach?” is not easy at all, but extremely difficult, for the reason that so many and so contradictory answers have been given to this question.

Let me mention only a few of these answers, the most typical ones.

There are people who say, Śākyamuni's teaching is identical with the Pali Canon; only what is contained in the Pali Canon can be considered as the genuine and true teaching of Śākyamuni.

Other people say: No! Not only the holy texts written in Pali language, but also the Sanskrit Sutras and commentaries and all the 1,662 works, contained in 6,771 books, forming the Chinese Tripitaka, are the true and genuine teaching of Buddha.

Still other people say: All these writings, no matter in what language they are written, or in what collection they are comprised, can not be considered as the proper teaching of Buddha at all, but only as the "finger pointing out the moon." That means to say: The real purport of Buddha's teaching cannot be expressed at all by words, but is revealed to us in the secret depth of our inner heart by a communion with Buddha himself, by becoming one with Buddha.

This last conception, which as you know, is proper to the Zen School, is, so to say, a "short-cut" which leads us suddenly and at a bound through the immense thicket of Buddhism to enlightenment. It is the most radical of all short-cuts, which dispenses with the study of the whole Buddhist literature, acknowledging only the transmission "form heart to heart."

Buddhism knows still other short-cuts, which are not quite as radical, but quite radical enough. It is certainly a short-cut, when only three or only one of the holy texts of Buddhism are acknowledged as truly fundamental, as is the case with the Amida Sects, namely, the Jodo, Shin, Yodzu Nembutsu, and Ji sects, and with the Hokke, or Nichiren sect. These five sects are not even satisfied with reducing the Buddhist canon to a few texts or a single text. The four Nembutsu sects make everything depend on Amitabha's oath of salvation and consider this oath as the full purport of Buddha's teaching. They say: Faith is all, besides it there is nothing, and the expression of faith is the continual invocation of the name of Amida—not of the name of Sākaymuni, as you will remember! In the Nichiren sect everything culminates in the recitation of the title of the Hoke Sutra, that means in the *unio mystica* with the Buddha of Original Enlightenment by prayer.

If intuition is acknowledged by the Zen sect as the only truth, so is faith by Nembutsu Buddhism and meditation on the mystical truth of *Hoke Kyo* by Nichiren Buddhism. According to the Zen sect the Buddha said to men: "Know me!" According to the Nembutsu sect he said: "Believe in me!" According to the Nichiren sect he said: "Seek for my essence in the *Hoke Sutra* only!"

The short-cuts which I have mentioned here, are short-cuts of Mahayana Buddhism. But already Hinayana Buddhism has found it necessary to summarise the variety of Sākyamuni's teaching into short formulas. Probably the best known is:

"Not to commit any sin, to do good and to purify one's mind, that is the teaching of (all) the Awakened."

We can call this formula of the *Dhammapada* the formula of Kai-Ritsu Buddhism, which considers morality as the essence of Buddhism, morality meaning in Hinayana Buddhism mainly self-discipline, eremitic life, conquering our own passions, in short purification of one's own self.

Another well-known formula of Hinayana Buddhism is the gatha of Aśvajit, found in the *Mahāvagga*:

"Of all phenomena sprung from a cause
The Teacher the cause hath told;
And he tells, too, how each shall come to its end.
For such is the word of the Sage."

Scarcely less famous is the stanza of the *Mahā-Parinibbāna-Sutra*:

"They're transient all, each being's parts and powers,
Growth is their nature and decay.
They are produced, they are dissolved again:
And then is best, when they have sunk to rest."

The last stanza, whose fourth line has also been translated: "To bring them into full subjection, that is bliss!" appears also in nearly identical words in the *Mahā-Sudassana Jataka* and in the *Psalms of the Brethren*. It is together with the *Mahāvagga* stanza generally described as containing the quintessence of Sākyamuni's teaching. Both are expressing

indeed the philosophical creed of the Sarvastivada school,—the most important of the Hinayana schools—and may be characterised as the theory of the three characteristics of the dharmas—or as the theory of causation of Hinayana Buddhism.

Here we become aware of the fact that the answer to the question “What did Śākyamuni teach and what is the meaning of his teaching?” is greatly influenced, if not entirely determined, by the philosophical standpoint of the various Buddhist schools. That seems to be a matter of course. But we must remember, that Gautama Sakyamuni, the itinerant teacher, in so many of his preachings which he delivered on his pilgrimages through India categorically rejected any philosophical standpoint. The philosophy in the realm of religion is metaphysics, and to metaphysics the Buddha, as he is described in the Hinayana sutras, did not like to listen. All the different metaphysical questions asked by the various philosophical schools of India—the questions as to the beginning and end of the world, as to the nature of the soul, as to the existence or non-existence of a saint who has entered Nirvana—have been disapproved of by Gautama Śākyamuni as useless questions, or as questions which lead men on the wrong track. The only question of which Śākyamuni approved, was the supremely practical question referring to individual salvation.

But scarcely some hundred years had passed after the entrance of Śākyamuni into Nirvana, when the metaphysical problems, pushed by him in the background, came more and more to the front in the dogmatical discussions. At last the metaphysical problems gained such importance, that it became the rule in all systematical discussions on Buddhism to use philosophy and religion as the two fundamental principles of classification. As a matter of fact, when we exclude the first stage of Buddhist literature, we see philosophy and religion overlap and influence each other to such a degree, that it is nearly impossible to keep them apart.

Already in the theological commentaries of the Hinayana

schools the right of philosophy to get a hearing in the religious debates is duly acknowledged, namely, on the one hand by the Sarvastivāda school, the most important Hinayana school, which teaches the reality of all dharmas and the unreality of the ego, on the other hand by the Satyasiddhīśāstra school, which denies not only the reality of the ego, but also the reality of the dharmas, physical as well as psychical. There follow the two Indian schools of so-called undeveloped or half-developed Mahayana Buddhism, namely, the Madhyamika school and the Vijñānavādins, of whom the first teaches the philosophy of "Śūnyatā" or "emptiness" that means the existence of some absolute in negative formulation, while the latter by their "yui shiki" or "only mind" theory acknowledge the existence only of the subjective mind, creating the world by its own power. The schools of pure and fully developed Mahayana, which form the supreme part of the sublime building of Buddhist philosophy, teach partly a philosophy of Monism (i. e., the *Bhūtatathātā* philosophy of Āśvaghosha), partly a philosophy of identity of realistic or idealistic colour (i. e., the Tendai and Kegon schools, both of Chinese origin), partly a transcendental phenomenalism and symbolism (i. e., the Shingon school, an offspring of the Indian Tantric school). These schools—with the exception of the two Hinayana schools and the Madhyamika school—are based on sutras, in which Buddha himself appears as preacher and teacher, and—very curious to say—as a preacher and teacher of metaphysics. While the Buddha of the Hinayana sutras (as mentioned before) treats all metaphysics with the greatest contempt, we see the Buddha of the *Hokke*, *Nehan*, *Kegon*, and *Dai-Nichikyo* on which the Tendai, Kegon and Shingon schools are mainly based, frankly reveling in metaphysics. This Buddha of pure Mahayana Buddhism is in *Hoke* and *Nehan Kyo* still called Sakyamuni, while in the *Kegon* and *Dai Nichi* he is called Vairochana, with the express stipulation, however, that this Vairochana is the Dharmakaya or the innermost enlightened body of Sakyamuni.

Now we are of course free to say, that this Śākyamuni of the pure Mahayana sutras is not at all Śākyamuni, inasmuch as Śākyamuni had entered Nirvana already many hundred years before these sutras were composed or "discovered." And note: By rejecting the Śākyamuni of the pure Mahayana teaching we shall not cease to be Buddhists, we shall simply be reckoned among the believers in the Small Vehicle. But shall we stand on much safer ground by confining our allegiance to the Śākyamuni of the Hinayana teaching only? Can we really, by taking our stand on the Agama suttas only, say, that we are standing upon the unadulterated words of the true and genuine Buddha? How is such pretense possible, if it is an indisputable fact, that Śākyamuni himself has not written anything and that the first Agama Sutras have been fixed at their earliest about one hundred years after Śākyamuni entered Nirvana, and moreover in a language which had never been used by Buddha, as Buddha did not speak Pali, but some Magadha dialect? Even by making the largest allowance for the strength of memory, possessed by the early Buddhists and for the faithfulness of oral transmission, it is therefore out of the question that we possess in the Pali canon Śākyamuni's real words, his *ipsisima verba*.

An honest and cool-headed consideration of the facts can only come to the conclusion, that it is impossible to determine clearly and unmistakably the real words of the master, and the whole standpoint of those who take their stand on the pure unaltered doctrine is illusory. We can only suppose and hypothetically deduce by the way of tiresome text criticism, what the Śākyamuni of flesh and blood may have said. Such text-criticism will undoubtedly acknowledge certain fundamental teachings like the four holy truths, the twelvefold chain of causation and the middle way as authentic teaching taught by Śākyamuni himself, but not the Agama suttas in their totality. These suttas are a product of later time and already greatly influenced by the development, which the religious inner life

of the people of India experienced since Buddha's Nirvana. And now I come to the positive answer to my question: "What did Sakyamuni teach, what is the meaning of his teaching?"

For the believer in Hinayana Buddhism the teaching of the Enlightened One is a petrified formula, which has been fixed for all eternity and admits only one interpretation, namely, the interpretation given to it by the Buddhist evangelists more than two thousand years ago. Those, however, who see in Buddhism, as in every true religion, a fountain of life, which—like mankind itself—is renewing itself constantly and is subject to a permanent organic development, the teaching of Buddha is a continual new revelation of the divine truth. Considered from this last point of view, the teachings of Buddha are as numerous as the sand of the Ganges river and so various that they correspond to the understanding of everyone of the innumerable living beings.

The Buddha—as we consider him—did not only speak once to men in his embodiment as Gautama Sakyamuni. He speaks from ever and for ever through the mouth of every man of good will and in the heart of every man of good will. Because the Buddha is nothing else but the Absolute expanded through the universe, nothing else than the Tathagata, which no formula can completely contain.

Anybody is free to denounce such conception of Buddha as heresy. The fact, however, is, that this heresy has been acknowledged as Buddhist truth since 2,000 years by millions of men and is still acknowledged as such. The fact is, that this conception of Buddha originated with inner necessity in the psychological disposition of men and in the needs of their souls and cannot be called a mere accident or ridiculed as a *Hintertreppennwitz* (a back-stair joke) of history.

The teaching of Buddha, according to our view as stated here, coincides with the development of Buddhist religious philosophy during the last two thousand years. A clear total view of these various and seemingly conflicting theories can

only be obtained by harmonisation and strictest systematisation, as the Tendai school of Buddhism has done it in an unsurpassable way. This school tells us most clearly, what Buddha said and what is the meaning of his teaching by putting every type of doctrine in its proper place.

Of this immense and most important spiritual fabric of Buddhism which still today is containing as much life-force as ages ago, humanity, as a matter of fact, knows very little. In Buddhist countries, Buddhism is mainly a praxis—with its theory only a few selected scholars are familiar. In the countries of the West, Buddhism is wont to be considered from only one angle, so that this world religion congeals into something very insignificant; into a hobby for specialists, or into a plaything for dilettantes, or into a shibboleth for zealots, dressed into the straight jacket of orthodoxy. Only a deep and unprejudiced investigation and discussion of Buddhist problems, as it would be the task of the Mahayana Institute whose foundation I propose, can remedy this state of affairs.

The teaching of Buddha can only be properly understood if we consider it in its totality, as a living truth, which is revealing itself more and more clearly through the millenia,—that means, that we have to consider Buddhism, as it has *de facto* been in history, and not as we have arranged it to our fancy. Then we become aware that the four holy truths, the twelve-fold chain of causation, the middle way, etc., etc., have been subjected not only to one interpretation, but to various interpretations, and that all of them are derivable from Buddha's own fundamental formulas.

As a matter of fact, all principal teachings of Hinayana and Mahayana Buddhism are already *in nuce* involved in primitive Buddhism. Just because primitive Buddhism was averse to all one-sided standpoints, the most different standpoints can be harmonised with it, provided that they are the offspring of true religious feeling and thought.

Therefore it could happen that to the three so-called

“seals” of Hinayana, namely :

1. All things are impermanent ;
2. Nothing has an ego-substance, that is, all things are conditioned ;
3. Eternally tranquil is Nirvana ;

a fourth seal, namely, the Seal of Absolute Reality, could be added, without contradicting in any way the teachings of primitive Buddhism and without shaking the building of Buddhism to its very foundations. Buddhism could pass from an initial state, which has often been described as Atheism, though the most differentiated shades of Pantheism and at last land in Theism, without committing any heresy. Buddhism is so large, that the most opposite tendencies, the negation of life and the affirmation of life, the ideal of the Arhat, and the ideal of the Bodhisattva, find room in it. We see in Buddhism on the one hand the “Nirvanisation” of Bodhi (Enlightenment understood negatively) and on the other hand the “Bodhisattvaism” of Nirvana (Nirvana understood positively), and still, we are not entitled to say, that the one or the other conception is contradictory to the true principles of Buddha’s teaching.

The teaching of Buddha is indeed a very free teaching, but of this freedom and its saving power only a few men are conscious.

BRUNO PETZOLD

VIMALAKIRTI'S DISCOURSE ON EMANCIPATION

TRANSLATED BY HOKEI IDUMI

CHAPTER VI.

MIRACLES

At that time Śāriputra not seeing any seat in the chamber, upon which they may sit, thought to himself thus: "Where can these assemblies of Bodhisattvas and disciples be seated?" Vimalakirti, the wealthy householder, knowing his thought spoke to Śāriputra and said: "Why hast thou come here, is it to hear the Law or to search for seats?" Śāriputra replied: "I have come here to hear the Law and not to search for seats." Vimalakirti spoke: "O Śāriputra, he who seeks the Law never spares either life or body; how much less should he think about seats. He who seeks the Law has no desire either for form or sensation or perception or conformation or consciousness; also he has no desire either for the twelve organs and objects of sense (*Āyatanas*) or eighteen elements (*Dhātus*); no desire even either for the world of Kāma or the world of Rūpa or the world of Arūpa. O Śāriputra, he who seeks the Law has neither attachment to the Buddha nor to the Law nor to the Order. He who seeks the law never seeks the contemplation of suffering, never seeks the attainment of the cessation of suffering, and never seeks the walking on the path of cessation. And why? The Law is far above mere talk. If I should say that I see suffering, the cause of suffering, the cessation of suffering, and the path of cessation, it is mere talk and this is not seeking the Law.

"O Śāriputra, the Law is called complete annihilation; if either birth or death be realised it is either birth or death that is sought for and that is not the Law. The Law is that which knows no attachments; if there be attachments in the Law, Nirvāṇa itself is an attachment; this is not seeking the

Law. There is no tracing in the Law; if the Law be traced, that is tracing and not seeking the Law. There is neither taking nor giving in the Law; if there be either taking or giving in the Law, this is either taking or giving and not seeking the Law. There is no refuge in the Law; if there be any refuge in the Law, this is attachment to the refuge and not seeking the Law. The Law is formless; if there be recognition of form, this is seeking the form and not seeking the Law. The Law knows no abodes; if it knows an abode, this is abiding and not seeking the Law. The Law is impossible to be seen, heard, or known; if there be something to be seen, heard, or known, this is seeing or hearing or knowing, and not seeking the Law. The Law is uncreated; if it be created this is seeking the created and not seeking the Law. Therefore, O Śāriputra, he who seeks the Law should not seek any thing in the Law. When he had spoken these words, five hundred deities attained the pure eye of the Law in all things.

Then Vimalakīrti, the wealthy householder, asked Mañjuśrī:

"Thou hast been to countless asamkhyeya countries, even tens of thousands of millions; in what country is the lion-throne endowed with the most excellent qualities?" Mañjuśrī replied: "O Sir, after passing through countries equal in number to the sands of the river Gangā, there is in the eastern quarter a world named Sumerudhvaja, and there a Buddha called Sumerupradīparāja now dwells. His body is eighty thousand Yojanas in height, and his lion-throne is also eighty thousand Yojanas in height, the most excellent in adornment." Then Vimalakīrti, the wealthy householder, manifested his supernatural power. And at that moment thirty-two thousand lion-thrones, high, broad, excellent, and pure were sent to him by the Buddha Sumerupradīparāja and were brought there into the chamber of Vimalakīrti. Neither all the Bodhisattvas nor the disciples nor Śakra nor Brahman nor the four guardian gods had seen the like before. That chamber now became so spacious that it contained all the thirty-two thousand lion-

thrones without difficulty. In the city of Vaiśālī or even in the Jambūdvīpa and in the four worlds there was nothing diminished, all being seen as it had been.

Then Vimalakīrti spoke to Mañjuśrī and said: "Take one of those lion-thrones together with all Bodhisattvas and excellent men, and sit on it, posing thyself as if thou wert the image of that [Tathāgata]." Then the bodies of those Bodhisattvas who possessed the supernatural power suddenly increased in size to the height of forty-two thousand Yojanas and seated themselves on those lion-thrones, but novices among the Bodhisattvas and the disciples could not ascend those thrones.

Then Vimalakīrti spoke to Śāriputra and said: "Take one of those lion-thrones." Śāriputra replied: "O sir, this seat is so high and broad that I can not ascend." Then Vimalakīrti said: "O Śāriputra, salute the Tathāgata Sumerupradīparāja that thou mayest ascend the throne." Then all the novices among the Bodhisattvas and the disciples saluted the Tathāgata Sumerupradīparāja and seated themselves on the lion-thrones.

Śāriputra spoke: "O sir, I have never seen before so small a chamber able to contain [so many] thrones, so high and so broad. And in the city of Vaiśālī or even in the villages and towns of the Jambūdvīpa and the four worlds and in the palaces of deities, kings of serpents and goblins, there is nothing diminished."

Vimalakīrti spoke: "O Śāriputra, there is an emancipation of all the Buddhas and Bodhisattvas called the Inconceivable. If a Bodhisattva realises this emancipation, he can enclose within a mustard seed even Mount Sumeru so high and so broad, and thereby nothing is either increased or diminished. Mt. Sumeru the king of the mountains remaining as it was, even the four guardian gods and the gods of the Trayastrimśa [who live therein] recognise not and know not that they are enclosed therein. But only the being who is to be taught sees the fact that the Sumeru is contained in a mustard seed. This is called the doctrine of the Inconceivable Emancipation.

“Again, he can enclose the waters of the four great oceans within a single pore of the skin and there is no disturbance among the beings of the water whether fishes or turtles or great turtles or crocodiles, the nature of the great oceans remaining as it was; even those beings such as goblins and Asuras [who live therein] recognise not and know not that they are enclosed and never disturb the being in whom they are enclosed.

“Again, Śāriputra, a Bodhisattva who has realised the Inconceivable Emancipation cuts out the three great chiliocosms [from the universe] even as does the turner of porcelain, and holding them in the palm of his right hand, he casts them forth outside the worlds exceeding in number the sands of the river Ganga; but the beings contained therein recognise not and know not the place where they are cast; when he again restores them to their former place there is no consciousness either of going or of coming in those beings, the nature of the worlds remaining as it was.

“Again, Śāriputra, if there be any who ought to be taught and who wish to live long in this world, a Bodhisattva, prolonging seven days even to a kalpa, can make them believe those seven days to be a kalpa; or if there be any who is to be taught and who wish not to live long in this world, a Bodhisattva, reducing a kalpa to be but seven days, can make them believe a kalpa to be seven days.

“Again, Śāriputra, a Bodhisattva who has realised the Inconceivable Emancipation, can show to all beings all the adornments of the lands of Buddha concentrated in one country; or he can take all beings of the land of Buddha in the palm of his right hand, and not moving from his original abode, can fly through all the ten quarters showing to all beings all things.

“Again, Śāriputra, a Bodhisattva can manifest in a single pore of his skin all the instruments, with which all beings in all the ten quarters honour all the Buddhas; or he can manif-

est in a single pore of his skin all the lands in all the ten quarters, even the sun, moon, and stars.

"Again, Śāriputra, a Bodhisattva inhales from his mouth all the winds in all the ten quarters without injury to his body, whereby none of the trees outside him are destroyed.

"Again, when the worlds in all the ten quarters come to their end and begin to burn, he takes into his body all the fires; but the conflagration remains unchanged, nor does it do any harm to him.

"Again, in the nadir, passing through the countries equal in number to the sands of the river Gangā, he may take a Buddha-land [among them], and deposit it anywhere, at any height, passing through the countries equal in number to the sands of the river Gangā, as if he was lifting a leaf of the date with a needle, no disturbance being caused thereby in the land.

"Again, Śāriputra, a Bodhisattva who has realised the Inconceivable Emancipation makes himself visible by his supernatural power, as a Buddha body, or a Pratyeka-Buddha body, or a Śrāvaka body, or Śakra body, or a Brahman body, or a Sahāmpati body, or a sacred Cakravartin body; again he can produce all the sounds, from the highest to the lowest through all the middle grades, which can be produced in all the worlds of the ten quarters, and he turning them even into the voice of a Buddha, can produce the sounds of impermanency, pain, emptiness, and selflessness in which all the teachings proclaimed by all the Buddhas in the ten quarters can universally be heard. O Śāriputra, I have preached in outline the power of the Inconceivable Emancipation of a Bodhisattva; if it is preached in detail, we can never come to an end even when the present kalpa expires."

At that time Mahākāśyapa having learned what the Inconceivable Emancipation is, praised it saying that he had never heard the like before, and spoke to Śāriputra and said: "Just as a blind man can not see all the coloured figures

which may be presented before him, so all the Śrāvakas may listen to discourses on Inconceivable Emancipation yet they are incapable of comprehending them. But what wise men hearing this would not cherish the thought of supreme enlightenment? How is it that we have cut down the root [of Bodhi] so that we are rotten seeds in the Mahāyāna? All the Śrāvakas listening to the discourses on the Inconceivable Emancipation, should wail so loudly that the three great chiliocosms would be shaken, while all the Bodhisattvas would rejoicingly and reverentially accept this doctrine. If a Bodhisattva understands and believes in the doctrine of the Inconceivable Emancipation, no Evil Ones are unable to do anything with him." When Mahākāśyapa had spoken these words thirty-two thousand deities all cherished the thought of supreme enlightenment.

Then Vimalakīrti spoke to Mahākāśyapa and said: "O sir, many of the Evil Ones living in the countless asaṃkhyeya worlds in the ten quarters, are such Bodhisattvas as have realised the Inconceivable Emancipation; they manifest themselves as the Evil Ones in order to preach and convert all beings through the necessary means.

"Again, Mahākāśyapa, those countless Bodhisattvas in the ten quarters may be demanded by some one of their hands, legs, ears, nose, eyes, brains, heads, blood, flesh, skin, bones, villages, towns, wives, children, male and female slaves, elephants horses, vehicles, gold, silver, beryl, precious shells, agate, coral, amber, pearl, mother of pearl, clothes, beverages, and food; but these ones who make such demands upon the Bodhisattvas are, in many cases, such Bodhisattvas as have realised the Inconceivable Emancipation and manifest themselves as such in order to make their minds firm through their Upāyas. And why? Such Bodhisattvas as have realised the Inconceivable Emancipation are possessors of mighty powers, and of set purpose, oppress beings bringing with such calamities. Those who are powerless and inferior can never threaten Bodhisattvas in such a manner; just as an ass can never resist the kick of an

elephant. This is called the way of wisdom and the necessary "means of a Bodhisattva who has realised the Inconceivable Emancipation."

CHAPTER VII

ON BEINGS

Then Mañjuśrī asked Vimalakīrti: "How should a Bodhisattva regard all beings?" Vimalakīrti replied and said: "A Bodhisattva should regard all beings as a magician regards his magical creations created by himself; he should regard them as a wise man regards the moon in water, as his own reflections in a mirror, and again as a mirage in the summer season, as the echo of a calling voice, as clouds in the sky, as foams in the stream, as bubbles on the surface of water, as the solidity of the plantain tree, as the durability of lightning, as a fifth Element, as a sixth Skandha, as a seventh Consciousness, as a thirteenth Āyatana, as a nineteenth Dhātu. And again a Bodhisattva should regard all beings as forms in the Formless World (*arūpa-dhātu*), as a sprout of burnt seed, as egoism held by the Śrota-āpanna sages, as a rebirth of the Anāgāmin sages, as the three passions entertained by Arhat sages, as a feeling of greed and anger and idea of violating rules in the mind of a Bodhisattva after attaining to the state of Acquiescence, as residual impressions in a Buddha, as colours seen by the blind, as the breathings of one who has entered the meditation of complete annihilation, as the traces of birds in the sky, as the conception of a barren woman, as passions felt by magically created person, as dream visions after awaking, as the rebirth of one who has entered Nirvāṇa, as smokeless fire."

Mañjuśrī then asked: "When a Bodhisattva regards [all beings thus], how can he practise mercy?" Vimalakīrti replied: "Having thus regarded all beings a Bodhisattva should think this: 'I should now preach this Law [for the sake of all beings]; this is true mercy. Practice the mercy of complete

annihilation as there is no birth. Practice the mercy of no-heat as there is no passion. Practice the mercy of equity as the past, present, and future are the same. Practice the mercy of non-resistance as there is nothing produced. Practice the mercy of non-duality things as within and without do not coalesce. Practice the mercy of indestructibility as all things are ultimately extinguished. Practice the mercy of solidity as the mind is never destroyed. Practice the mercy of purity as the nature of things is pure. Practice the mercy of infinity as [individual works] are like the sky. Practice the mercy of the Arhat as he slays passions which are enemies. Practice the mercy of the Bodhisattva as he bestows peace on all beings. Practice the mercy of the Tathāgata as he attains to the nature of suchness. Practice the mercy of the Buddha as he enlightens all beings. Practice the mercy of spontaneity as it is to be attained without effort. Practice the mercy of Bodhi as [all things] are equal and of one taste. Practice the mercy of peerlessness as all desires are exterminated. Practice the mercy of great compassion as it leads all beings to the Mahāyāna. Practice the mercy of indefatigability as it makes one contemplate the emptiness and the selflessness of things. Practice the mercy of law-charity as nothing should be grudged. Practice the mercy of Morality as it effects the conversion. Practice the mercy of Patience as it protects himself and others. Practice the mercy of Diligence as it protects all beings. Practice the mercy of Meditation as he enjoys no sensuous pleasure. Practice the mercy of Wisdom as he knows what the proper time is. Practice the mercy of the Necessary Means as he manifests himself in all things. Practice the mercy of non-concealment as his straight mind is pure. Practice the mercy of profound mind as he is free from mixed deeds. Practice the mercy of non-deception as he is free from falsity. Practice the mercy of peacefulness as he helps us to obtain the happiness of Buddha. Thus is shown the mercy of a Bodhisattva."

Mañjusrī again asked: "What is compassion?" Vimalakīrti replied: "When a Bodhisattva shares with all beings whatever merits he has acquired by his doings—this is called compassion. [Mañjusrī again asked:] "What is joy?" [Vimalakīrti] replied: "When others are benefited, a Bodhisattva rejoices in it showing no reluctance whatever." "What is indifference?" He replied: "Whatever happiness and bliss that may accrue from his deeds he has no desire to appropriate [to himself]."

Again Mañjusrī asked: "In what should a Bodhisattva who fears mortal existence find his refuge?" Vimalakīrti replied: "A Bodhisattva who is in fear of mortal existence should rely upon the power of the merits of Tathāgata." Mañjusrī again asked: "If he wish to rely upon the power of the merits of Tathāgata, what should he abide in?" He replied: "A Bodhisattva who relies upon the power of the merits of Tathāgata should abide in saving all beings." Again he asked: "If he wish to save all beings, what should he remove?" He replied: "A Bodhisattva who wishes to save all beings should remove his passions." Again he asked: "If he wish to remove his passions, what should he practise?" He replied: "He should practise the right thought." Again he asked: "How should he practice the right thought?" He replied: "He should realise that there is neither birth nor death." Again he asked: "What is that which has no birth and what is that which has no death?" He replied: "The evil is never born and the good never dies." Again he asked: "What is the root of the good and the evil?" He replied: "The body is the root of both." Again he asked: "What is the root of the body?" He replied: "Desire is the root." Again he asked: "What is the root of desire?" "False judgment is the root." "What is the root of false judgment?" "Erroneous perception is the root." "What is the root of erroneous perception?" "No-abiding is the root." "What is the root of no-abiding?" "As to no-abiding,

it has no root. O Mañjuśrī, all things come from the root of no-abiding."

At that time there was in the chamber of Vimalakirti a heavenly maiden who, having beheld those great persons and heard the Law preached, manifested herself there. She now scattered heavenly flowers upon all the Bodhisattvas and great disciples. When the flowers touched those Bodhisattvas they fell from them, but when they touched any one of those disciples they clung to him and did not fall. All the disciples strove to remove the flowers with their supernatural power but in vain.

Then the heavenly maiden asked Śāriputra: "Why art thou striving to remove the flowers?" He replied: "These flowers are unlawful; therefore I must remove them."

The heavenly maiden said: "Thou shouldst not deem these flowers unlawful. And why? These flowers discriminate not between one thing and another; it is thou thyself that does cherish the thought of discrimination. So far as the Law of Buddha is concerned, if any mendicant has discrimination in his mind he is said to be unlawful; if there be no discrimination nothing is unlawful; Behold those Bodhisattvas to whom the flowers never cling, because they have exterminated all thoughts of discrimination. Just as when a man has fear in his mind evil spirits take the opportunity to enter into him, even so since these disciples cherish fear of mortal existence, things such as form, sound, odour, flavour, and touch take the opportunity to tempt them. With those who are far above fear, the passions of the five senses can do nothing with them. If passion remains the flowers cling; when passion is extinguished the flowers can no longer cling."

Śāriputra asked: "How long hast thou remained here in this chamber?" She replied: "I have remained here in this chamber since thy liberation." Śāriputra asked again: "How long hast thou remained here?" She asked: "How long is it since thy liberation?" Śāriputra remaining silent replied not.

The heavenly maiden asked again: "Why art thou silent in spite of being the most venerable and intelligent?" Śāriputra said: "Liberation is beyond words. Therefore I know not what to say. The heavenly maiden said: "All words and letters are aspects of liberation. And why? Liberation is neither within nor in the midst; letters are also neither within nor without nor in the midst. Therefore O Śāriputra, it is impossible to speak of liberation separated from letters. And why? All things are aspects of liberation." Śāriputra asked: "Is it not liberation to be free from passion, anger and ignorance?" The heavenly maiden said: "Buddha calls it liberation to be free from passion, anger, and ignorance, only for the sake of beings who are self-assertive. To those who are not self-assertive Buddha declares that the nature of passion, anger, and ignorance is liberation itself."

Śāriputra said: "O maiden, rightly said! rightly said! What has made thee so eloquent?" She replied: "I have obtained nothing; and I have attained to nothing. Therefore am I so eloquent. And why? If one thinks that he has either obtained or attained to something, then he is said to be self-assertive in the Law of Buddha."

Śāriputra said: "Which of the three vehicles dost thou desire?" She replied: "I become a Śrāvaka when I lead beings by the teaching of Śrāvakas; I become a Pratyeka-Buddha when I lead beings by the doctrine of causation; I become the great vehicle when I lead beings by the doctrine of great compassion. O Śāriputra, just as a man having entered a forest of Campaka blossoms he smells only the odour of these blossoms and nothing else even so one having entered this chamber inhales only the odour of the virtues of Buddha, and is no longer desirous of the odour of other virtues either of Śrāvakas or Pratyeka-Buddhas. O Śāriputra, any [beings], either Śakra, or Brahman, or the four guardian gods, or deities, or serpents, or goblins, all entering this chamber, hear only this excellent man preaching the law; and when they go out,

they all cherish the thought of supreme enlightenment, finding pleasure in the odour of the virtues of Buddha. O Śāriputra, I have stayed here in this chamber for twelve years and have never heard the doctrine either of the Śrāvaka or the Pratyeka-Buddha, hearing only the law of the Bodhisattva which has been taught by all Buddhas, and is unfathomable, full of great mercy and compassion.

"O Śāriputra, there are in this chamber ever manifested the eight unobtainable things which have never existed before. What are they? This chamber is ever illumined with golden light both by day and night, the light neither of the sun nor the moon being regarded as bright; this is the first of those things which are unobtainable and have never existed before. He who enters this chamber never suffers from passion; this is the second of those things which are unobtainable and have never existed before. This chamber is ever frequented by such beings as Śakra Brahman and Bodhisattvas of different regions; this is the third of those things, which are unobtainable and have never existed before. There in this chamber is always proclaimed the Law of the six Pāramitās which enables one to the state of infallibility; this is the fourth of those things which are unobtainable and have never existed before. There is in this chamber excellent music ever performed by heavenly beings, countless sounds of converting doctrines being sent forth from the strings; this is the fifth of those things which are unobtainable and have never existed before. There are in this chamber four great stores full of treasures which are never exhausted, however liberally they are given away to the poor and needy; this is the sixth of those things which are unobtainable and have never existed before. There in this chamber all the Buddhas of all the ten quarters led by Śākyamuni, Amitābha, Akṣobhya, Ratnaśrī, Ratnatejas, Ratnacandra, Ratnavyūha, Durdharsha, Simhaghosha and Sarvārthasiddha, at any moment this excellent man wills, come to expound the mine of the Law which is the secret essence of all the Buddhas;

and they return when their task is done; this is the seventh of those things which are unobtainable and have never existed before. There in this chamber all the magnificent heavenly palaces and all the pure lands of all the Buddhas are manifested; this is the eighth of those things which are unobtainable and have never existed before.

"O Śāriputra, there are ever manifested in this chamber these eight unobtainable things which have never existed before. Who witnessing these miraculous phenomena finds pleasure in the Law of Śrāvakas?"

Śāriputra asked "Why dost thou not change thy form of womanhood?" The heavenly maiden replied: "During these past twelve years I have seen no womanly form; into what form shall I change? When a magician produces an apparition of a woman, if some one should ask him: 'Why dost thou not change this womanly form?' would such a question be right?" Śāriputra replied: "Nay, the creation of a magician has no fixed form; what is there that is to be changed here?" She then said: "Even so, all things have no fixed form; why dost thou dare to ask me to change my woman-form?"

At that moment the heavenly maiden through her supernatural power, transformed Śāriputra into a form like unto herself, and she manifested herself as Śāriputra and asked him: "Why dost thou not change thy form of womanhood?" Then Śāriputra in the form of the heavenly maiden replied: "I know not what to change, being transformed into the form of a woman." She said: "O Śāriputra, if thou couldst change this thy form of woman then all women could be changed; just as thou appearest in the form of a woman without being a woman, even so all women only appear to be women; though they appear to be so yet they are not. Therefore Buddha has spoken, 'all things are neither male nor female.'" As soon as the heavenly maiden withdrew her supernatural power the form of Śāriputra became as before. She asked Śāriputra: "Now where is thy form of woman?" Śāriputra replied:

"The form of woman is neither existing nor not existing." She said: "Even so, all things are neither existing nor not existing. This is what is taught by Buddha, that [things] are neither existing nor not existing."

Śāriputra asked the heavenly maiden: "In what place wilt thou be reborn after thou goest from hence?" The heavenly maiden replied: "I follow the way of birth as taught by Buddha." Śāriputra said: "The way of birth as taught by Buddha is never to quit the world." The heavenly maiden said: "Even so, all beings are never annihilated."

Śāriputra asked: "When wilt thou attain to supreme enlightenment?" She replied: "When thou becomest again an ignorant man, then shall I attain to supreme enlightenment." Śāriputra said, "It is against reason that I shall again become an ignorant man." She said: "It is also against reason that I shall attain to supreme enlightenment. And why? Bodhi has no abode; therefore there is no one who attains." Śāriputras said: "All Buddhas equal in number to the sands of the river Gāṅgā are attaining to or have attained to or will attain to supreme enlightenment—what does that then mean?" She said: "It is because of the letters and numbers of those worlds that we speak of the past, the present, and the future; but in enlightenment there is neither past nor present nor future." She asked: "O Śāriputra, hast thou attained to the way of Arhat?" He replied: "I have attained to it because there is nothing to attain." She said: "Even so it is with all the Buddhas and Bodhisattvas; they have attained to supreme enlightenment because there is nothing to attain."

Then Vimalakīrti spoke to Śāriputra and said: "This heavenly maiden having honoured ninety-two millions of Buddhas is now able to exercise the supernatural powers of a Bodhisattva; having realised all her desires she has obtained the acquiescence in the eternal law, and having realised the state of steadfastness she manifests herself as she wills and in consequence of her original vows she teaches all beings."

26. Asapurisa (2).....
27. Kumbha
28. Samādhī
29. Vedanā 雜 28; 10 受(辰 3, 63a, l. 14)
30. Uttiya 雜 28; 5 迦摩(辰 3, 62b, l. 5)
31. Patipatti
32. Patipanno
33. Viraddho
34. Paramgamo
35. Sāmaññaṃ (1)..... (雜 28; 53 沙門法沙門果(辰3, 68a, l. 6)
(雜 29; 1,3 沙門法沙門果(辰3, 68a, l. 12)
36. Sāmaññaṃ (2)..... (雜 28; 52 沙門法沙門果(辰3, 68a, l. 3)
(雜 29; 2 沙門法沙門果(辰3, 68a, l. 16)
37. Brahmaññaṃ (1) 雜 29; 4 婆羅門(辰 3, 68b, l. 3)
38. Brahmaññaṃ (2) do.
39. Brahmācariyaṃ (1) do.
40. Bahmacariyaṃ (2) do.
41. Virāga
42. Samyojanaṃ
43. Anusayaṃ
44. Addhānaṃ
45. Āsavakhaya
46. Vijjāvimutti
47. Nāṇaṃ
48. Anupādāya
49. Kalyāṇamittatā
50. Silaṃ
51. Chanda
52. Atta
53. Diṭṭhi
54. Appamāda
55. Yoniso
56. Kalyāṇamittatā
57. Sila
58. Chando
59. Atta

60. Diṭṭhi
61. Appamāda
62. Yoniso
63. Kalyāṇamittāni
64. Sīlam
65. Chanda
66. Atta
67. Diṭṭhi
68. Appamāda
69. Yoniso
70. Kalyāṇamittatā (2)
71. Sīlam (2)
72. Chanda (2)
73. Atta (2)
74. Diṭṭhi (2)
75. Appamāda (2)
76. Yoniso (2)
77. Kalyāṇamittāni (1)
78. Sīla (1)
79. Chanda (1)
80. Atta (1)
81. Diṭṭhi (1)
82. Appamāda (1)
83. Yoniso (1) of. 雜 27; 5 (辰 3, 57b, l. 5)
84. Kalyāṇamittatā (2) of. 雜 27; 6 (辰 3, 57b, l. 19)
85. Sīla (2)
86. Chanda (2)
87. Atta (2)
88. Diṭṭhi (2)
89. Appamāda (2)
90. Yoniso (2)
91. Pācīna (1)
92. Pācīna (2)
93. Pācīna (3)
94. Pācīna (4)

95. Pācīna (5)
96. Pācīna (6)
97. Samudda (1)
98. Samudda (2)
99. Samudda (3)
100. Samudda (4)
101. Samudda (5)
102. Samudda (6)
- 103-108. Pācīna (1-6)
- 109-114. Samudda (1-6)
- 115-120. Pācīna (1-6)
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- 127-132. Pācīna (1-6)
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139. Tathāgata
140. Padani
141. Kūṭani
142. Mūlam
143. Sāro
144. Vassikani
145. Rajā
146. Canda
147. Suriya
148. Vatthani
149. Balani
150. Bijā
151. Nāgo
152. Rukkho
153. Kumbho
154. Sukiyo
155. Ākāsa
156. Megha (1)
157. Megha (2)
158. Nāvā
159. Āgantukā

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11. Pāṇā
12. Suriyassa upamā (1).....
13. Suriyassa upamā (2).....
14. Gilāna (1)
15. Gilāna (2)
16. Gilāna (3) of. 增 33; 6 均頭(辰 2, 63a, l. 5)
17. Pāragāmi
18. Viraddho
19. Ariyo
20. Nibbidā

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21. Bodhanā.....
22. Desanā 雜 27; 17 說(辰 3, 60a, l. 4)
23. Thāna..... of. 雜 27; 71 七覺支(辰 3, 55a, l. 17)
24. Ayoniso of. 雜 27; 14 不善聚(辰 3, 59a, l. 19)
25. Aparihāni
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27. Nirodho 雜 27; 18 滅(辰 3, 60a, l. 6)
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33. Kilesa (1)
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40. Nīvaranaṇ 雜 26; 68 蓋 (辰 3, 54b, l. 17)

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 46. Daliddo
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 48. Ādicco
 49. Aṅga (1) 雜 27; 20 支節 (辰 3, 60a, l. 11)
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51. Āhāra 雜 27; 4 食 (辰 3, 56b, l. 19)
 52. Pariyāya 雜 27; 2 轉趣 (辰 3, 56a, l. 5)
 53. Aggi 雜 27; 3 火 (辰 3, 56b, l. 5)
 54. Mettā 雜 27; 32 慈 (辰 3, 61a, l. 10)
 55. Sāṅgarava
 56. Abhaya 雜 27; 1 無畏 (辰 3, 56a, l. 3)

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 59. Vinilaka do.
 60. Vicchiddaka do.
 61. Uddhumātaka do.
 62. Mettā 雜 27; 33 慈 (辰 3, 61b, l. 1)
 63. Karuṇā
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 66. Anāpāna

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67. Asubha 雜 27; 30 不淨觀 (辰 3, 61a, l. 4)
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69. Patikkūla 雜 27 ; 38 無常(辰 3, 61b, l. 14)
 70. Anabhirati do.
 71. Anicca
 72. Dukkha 雜 27 ; 38 無常(辰 3, 61b, l. 14)
 73. Anatta do.
 74. Pahāna do.
 75. Virāga do.
 76. Nirodha do.

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 78-88. Esanā

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21. Silam of. 雜 24; 27 優陀夷(辰 3, 43a, l. 9)
22. Thiti 雜 24; 29-31 行(辰 3, 43a, l. 17)
23. Parihānam of. 雜 24; 28 行(辰 3, 43a, l. 14)

24. Suddhakamī 雜 24; 2 念處(辰 3, 39b, 1. 4)
 25. Brāhmaṇa
 26. Padesamī cf. 雜 24; 26 (阿那律)(辰 3, 43a, 1. 4)
 27. Samattamī
 28. Loko
 29. Sirivaddho 雜 37; 13 婆藪(辰 4, 12a, 1. 7 ?)
 30. Mānadinna 雜 37; 16 摩那提那(辰 4, 12a, 1. 19)

Chapter VI. Anussuta-vaggo. (Part V. p. 178 et seq.)

31. Anussutāmī
 32. Virāgo 雜 37; 34 盡苦等(辰 3, 43b, 1. 10)
 33. Viraddho do.
 34. Bhāvanā do.
 35. Sato
 36. Aññamī
 37. Chandamī
 38. Parinnāya
 39. Bhāvanā 雜 24; 2 念處(辰 3, 39b, 1. 6)
 40. Vibhanga
 41. Amataṁ 雜 24; 4 甘露(辰 3, 39b, 1. 10)
 42. Samudayo 雜 24; 5 集(辰 3, 39b, 1. 14)
 43. Maggo
 44. Sato S. 47, 35, Sato
 45. Kusalarūsi 雜 24; 8 善聚(辰 3, 43a, 1. 5)
 46. Pātimokkha
 47. Duccaritamī 雜 24; 11 惡行者(辰 3, 40a, 1. 18)
 48. Mittā
 49. Vedanā
 50. Āsavā
 51. Pācīna (1)
 52. Pācīna (2)
 53. Pācīna (3)

Chapter VI. Gaṇḍa peyyūla. (Part V. p. 190)

51. Pācīna (1)
 52. Pācīna (2)
 53. Pācīna (3)

- 54. Pācina (4)
- 55. Pānina (5)
- 56. Pācina (6)
- 57. Samudda (1)
- 58. Samudda (2)
- 59. Samudda (3)
- 60. Samudda (4)
- 61. Samudda (5)
- 62. Samudda (6)

Chapter VII. Appamāda-vaggo. (Part V. p. 191)

- 63. Tathāgata
- 64. Padam̐
- 65. Kūṭam̐
- 66. Mūlam̐
- 67. Sāro
- 68. Vassikam̐
- 69. Rājā
- 70. Canda
- 71. Suriya
- 72. Vattham̐

Chapter VIII. Balakaraṇīya-vaggo. (Part V. p. 191)

- 73. Balam̐
- 74. Bījā
- 75. Nāgo
- 76. Rukkho
- 77. Kumbho
- 78. Sukiya
- 79. Ākāsa
- 80. Megha
- 81. Āgantukā
- 82. Nadi

Chapter IX. Esanā-vaggo. (Part V. p. 191)

- 83. Esanā

84. Vidhā
85. Āsavo
86. Bhavo
87. Khilā
88. Malaiṇ
89. Nighā
90. Vedanā
91. Tanhā (1)
92. Tanhā (2)

Chapter X. Ogha-voggo. (Part V. p. 191)

93. Ogho
94. Yogo
95. Upādūmaṇ
96. Gantha
97. Anusaya
98. Kāmaguṇa
99. Nivaranāni
100. Khandā
101. Orambhāgiya
102. Uddhambhāgiya

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1. Suddhikaṇ
 2. Sota (1)
 3. Sota (2)
 4. Arahaṇ (1)
 5. Arahaṇ (2)
 6. Samanābrāhmaṇā (1)
 7. Samanābrāhmaṇā (2)
 8. Daṭṭhabbaṇ
 9. Vibhanga (1)
 10. Vibhanga (2)
- 雜 26 ; 2 淨 (辰 3, 48b, l. 7)
 雜 26 ; 3 須陀洹 (辰 3, 48b, l. 9)
 do.
 雜 26 ; 4 阿羅漢 (辰 3, 48b, l. 12)
 do.
 雜 26 ; 9 沙門婆羅門 (辰 3, 49a, l. 12)
 do.
 { 雜 26 ; 5 當知 (辰 3, 48b, l. 15)
 { 雜 26 ; 38 當知 (辰 3, 51b, l. 3)
 雜 26 ; 6 廣說 (辰 3, 48b, l. 18)
 { 同上
 { 雜 26 ; 14 信 (辰 3, 49b, l. 12)

41. Jarā
42. Uppābho brāhmaṇo
43. Sāketo
44. Pubbakoṭṭhako
45. Pubbārāma (1)
46. Pubbārāma (2)
47. Pubbārāma (3)
48. Pubbārāma (4)
49. Piṇḍolo
50. Saddha

51. Salan̄

52. Mallikar̄n̄ {雜 26; 13 堂閣(辰 3, 49b, l. 9)
 {雜 26; 15 堂閣(辰 3, 49b, l. 15)

53. Sekho

54. Pade

55. Sare

56. Patit̄thito

57. Brahma

58. Sūkarakhata

59. Uppāde

60. Uppāde (2)

61.	Saṃyojana	
62.	Anusaya	
63.	Pariñña	
64.	Āsavakkhaya	
65.	Dve phala	雜 27; 23, 27 果報(辰 3, cōb, 1. 2)
66.	Sattānisainsā	
67.	Rukkha (1)	
68.	Rukkha (2)	
69.	Rukkha (3)	
70.	Rukkha (4)	

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- 83-92. Appamāda
- Chapter X. Balakaraṇīya. (Part V. p. 240)
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- 151-162. Balakaraṇīya
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- 13-22. Tathāgata—Vattham
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- 35-44. Esanū—Taṇhū

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45-54. Ogho-Uddhambhāgiya

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1-12. Pācīna-samudda

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13-22. Tathāgata-Vattham

Chapter III. Balakaraṇīya-vaggo. (Part V. p. 250)

23-34. Balaṁ-Nadī

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35-46. Esanā-Tanhā

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47-56. Ogha-Uddham bhāgiya

Chapter VI. Gangāpeyyali.

57-68. Pācīna-samudda

Chapter VII. Appamāda-vaggo. (Part V. p. 252)

69-78. Tathāgata-Vattham

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79-90. Balaṁ-Nadī

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91-100. Esanā-Tanhā

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101-110. Ogha-Uddhambhāgiya ..

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1. Aparā of 景 21. 7 (增 2, 2a, 1. 18)
2. Viraddho
3. Ariyā

4. Nibbidā
5. Padesaṃ
6. Samatta
7. Bhikkhu
8. Buddha (Arahāṃ)
9. Ñāṇa
10. Cetiya 長 2 遊行經(長 9, 13a)

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11. Pubbe (Hetu)
12. Mahāphala
13. Chando
14. Moggalāno
15. Brāhmaṇa
16. Samāṇa brāhmaṇa I (Mahiddhi)
17. Samāṇa brāhmaṇa II (Vidhā)..
18. Bhikkhu
19. Desanā (Bhāvanā)
20. Vibhanga

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21. Maggo
22. Ayogulo
23. Bhikkhu
24. Suddhakāṃ
25. Phala (1)
26. Phalā (2)
27. Ānando (1)
28. Ānando (2)
29. Bhikkhu (1)
30. Bhikkhu (2)
31. Moggalāno
32. Tathāgato

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45-54. Tathāgata-Vattham.....

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77-86. Ogha-Uddhambhāgiya

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1. Rahogata (1) 雜 19 ; 37 獨一(辰 3, 11b, l. 2)
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3. Sutanu..... 雜 20 ; 1 松林 (辰 3, 12a, l. 3)
4. Kaṇṭakī (1)..... 雜 20 ; 6 盡諸漏(辰 3, 12b, l. 18)
5. Kaṇṭakī (2)..... 雜 20 ; 7 阿羅漢比丘(辰 3, 13a, l. 5)
6. Kaṇṭakī (3)..... 雜 20 ; 2 松林 (辰 3, 12a, l. 10)
7. Tanha khaya
8. Salalāgāram of. 雜 20 ; 9 松林 (辰 3, 13a, l. 16)
9. Sabbam (Ambapāla).....
10. Bālhagilāyam (Gihinayo) 雜 20 ; 4, 5 所患(辰 3, 12b, l. 8)

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11. Sahassa of. 雜 20 ; 3 松林(辰 3, 12a, l. 17)
12. Iddhi (1).....
13. Iddhi (2).....
14. Cetoparicca.....
15. Thāna
16. Thāna (2)
17. Patipadā.....
18. Loka
19. Nānādhimutti.....
20. Indriyam.....
21. Jhānam

22. Vijjā (1).....
 23. Vijjā (2).....
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- 1-12. Pācīna-Samuddo

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- 13-22. Tathāgata-Vattham

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- 35-44. Esanā-Tanhā

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1. Ekadhamma 雜 29; 7 一明(辰 3, 68b, l. 10)
 2. Bojjhango 雜 29; 9 福利等(辰 3, 69a, l. 4)
 3. Suddhakam do.
 4. Phalā (1) do.
 5. Phalā (2) do.
 6. Ariṭṭha 雜 25; 10 阿黎瑟吒(辰 3, 69a, l. 5)
 7. Kappina 雜 29; 11 麗賓那(辰 3, 69a, l. 12)
 8. Dīpo 雜 29; 18 不疲(辰 3, 71a, l. 11)
 9. Vesālī..... 雜 29; 14 金剛(辰 3, 69b, l. 16)
 10. Kimbila 雜 29; 17 金毘羅(辰 3, 70b, l. 16)

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11. Icchānangalam 雜 29; 12 一奢能伽羅(辰 3, 69a, l. 19)
 12. Kankheyyam 雜 29; 13 迦摩(辰 3, 69b, l. 10)

13. Ānanda (1).....雜 29; 15 阿難(辰 3, 70a, l. 13)
14. Ānanda (2).....do.
15. Bhikkhu (1)雜 29; 16 比丘(辰 3, 70b, l. 15)
16. Bhikkhu (2)do.
17. Samyojanam
18. Anusayam
19. Addhānam
20. Āsavakkhaya

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Chapter I. Veludvāra-vaggo. (Part V. p. 342 et seq.)

1. Rājā雜 30; 7 王(辰 3, 75a, l. 15)
2. Ogadha or Saṭayham雜 41; 7-8 四法(辰 4, 36b, l. 9)
3. Dighāvu.....雜 37; 12 長壽(辰 4, 11b, l. 17)
4. Sāriputta (1)雜 30; 16 舍利佛(辰 3, 76b, l. 1)
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6. Thapatayo雜 30; 31 田業(辰 3, 79a, l. 3)
7. Veludvāreyya雜 37; 22 鞞紐多羅(辰 4, 14b, l. 1)
8. Giṇjakāvasatha (1)雜 30; 24 法鏡(辰 3, 77b, l. 13)
9. Giṇjakāvasatha (2)雜 30; 23 法鏡(辰 3, 77b, l. 11)
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11. Sahassa
12. Brāhmaṇa雜 30; 14 婆羅門(辰 76a, l. 10)
13. Ānanda
14. Duggati
15. Duggati
16. Mittenāmaccā (1)雜 30; 8 四不壞淨(辰 3, 75a, l. 19)
17. Mittenāmaccā (2)do.
18. Devacārika (1)
19. Devacārika (2)
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21. *Mahānāma* (1) 雜 33; 12 自輕(辰 3, 91b, l. 16)
22. *Mahānāma* (2) do.
23. *Godhā* or *Mahānāma* (3) 雜 33; 17 舍羅(辰 3, 96a, l. 15)
24. *Sarakāni* or *Saranāni* 1 雜 33; 18 麤手(辰 3, 96b, l. 9)
25. *Sarakāni* or *Saranāni* 2
26. *Dussilya* 1 cf. 雜 37; 10 給孤獨(辰 4, 11b, l. 3)
27. *Dussilya* (2) 雜 37; 9 給孤獨(辰 4, 11a, l. 16)
28. *Duveram* cf. 雜 30; 18 恐怖(辰 3, 76b, l. 16)
29. *Bhayam* 雜 30; 17 恐怖(辰 3, 76b, l. 9)
30. *Licchavi* or *Nandaka* 雜 30; 5 離車(辰 3, 75a, l. 5)

Chapter IV. *Puññabhisanda-vaggo*. (Part V. p. 391)

31. *Abhisanda* (1) { 雜 30; 10 食(辰 3, 75b, l. 17)
雜 41; 13-14 潤澤(辰 4, 37a, l. 3)
32. *Abhisanda* (2) { 雜 30; 12 戒(辰 76a, l. 2)
雜 41; 15 潤澤(辰 4, 37a, l. 9)
33. *Abhisanda* (3) { 雜 30; 11 戒(辰 3, 75b, l. 20)
雜 41; 15 潤澤(辰 4, 37a, l. 12)
34. *Devapada* 雜 30; 19 天道(辰 3, 77b, l. 1)
35. *Devapada* 雜 30; 20 天道(辰 3, 77b, l. 4)
36. *Sabhāgataṇṇ* 雜 41; 4 往生(辰 4, 36b, l. 1)
37. *Mahānāmo* 雜 33; 9 優婆塞(辰 3, 94a, l. 1)
38. *Vassan*
39. *Kāḷi* 雜 37; 14 沙羅(辰 4, 12a, l. 9)
40. *Nandiyo* 雜 30; 27 難提(辰 3, 78a, l. 13)

Chapter V. *Sagāthapuññabhisanda-vaggo*. (Part V. p. 390)

41. *Abhisanda* (1) 雜 30; 13 潤澤(辰 3, 76a, l. 4)
42. *Abhisanda* (2) do
43. *Abhisanda* (3)
44. *Mahaddhana* (1) 雜 30; 6 不貧(辰 3, 75a, l. 12)
45. *Mahaddhana* (2) do
46. *Bhikkhu* 雜 41; 6 須陀洹(辰 4, 36b, l. 7)
47. *Nandiya* 雜 30; 28 難提(辰 3, 78b, l. 1)
48. *Bhaddiya* 雜 41; 3 菩提(辰 4, 36a, l. 17)
49. *Mahānāma*
50. *Anga* 雜 41; 5 須陀洹(辰 4, 36b, l. 5)

Chapter VII. Sappañña-vaggo. (Part V. p. 404)

51. Sagāthakaṃ
52. Vassavutthaṃ
53. Doammadinno 雜 37; 11 達摩難提(辰 4, 11b, l. 13)
54. Gilāyanaṃ 雜 41; 2 疾病(辰 4, 36a, l. 1)
55. Cāturo phalā (1)..... cf. 雜 41; 5 須陀洹(辰 4, 36b, l. 5)
56. Cāturo phalā (2) do.
57. Cāturo phalā (3) do.
58. Cāturo phalā (4) do.
59. Paṭilabho
60. Vuḍḍhi
61. Vepullatā

Chapter VII. Mahāpañña-vaggo. (Part V. p. 412 et seq)

62. Mahā
63. Puthu
64. Vipula.
65. Gambhira
66. Asamattā (appamattā)
67. Bhūri
68. Bahula
69. Sīgha
70. Lahu
71. Hāsa
72. Javana
73. Tikkha
74. Nibbedhiko

BOOK XII. SACCA SAMYUTTAM LVI

Chapter I. Samadhi-vaggo. (Part V. p. 514 et seq)

1. Samādhi 雜 16; 13 摩提(辰 2, 91a, l. 15)
2. Patisallāna 雜 16; 2 禪思(辰 2, 91a, l. 12)
3. Kulaputta (1) 雜 15; 31 善男子(辰 2, 86a, l. 12)
4. Kulaputta (2) do.
5. Samanabrāhmaṇa (1) 雜 15; 27 沙門婆羅門(辰 2, 85b, l. 12)

6. Samanabrāhmaṇa (2) 雜 15; 28 沙門婆羅門(辰 2, 85b, l. 19)
7. Vitakkā 雜 16; 3 覺(辰 2, 89a, l. 4)
8. Cintā 雜 16; 2 思惟(辰 2, 88b, l. 15)
9. Viggāhikā 雜 16; 6 爭(辰 2, 89a, l. 16)
10. Kathā 雜 16; 5 論(辰 2, 89a, l. 10)

Chapter II. Dhammacakkapavattana-vaggo. (Part V. p. 420)

11. Tathāgatena vutta (1) 雜 15; 16 轉法輪(辰 2, 84a, l. 6)
12. Tathāgatena vutta (2) do.
13. Khandha 雜 15; 25 五支六分(辰 2, 85a, l. 18)
14. Āyatana do.
15. Dhāraṇa (2) 雜 16; 10 受持(辰 2, 89b, l. 16)
16. Dhāraṇa (2) 雜 16; 12 受持(辰 2, 90a, l. 6)
17. Avijjā
18. Vijjā
19. Sankāsanā
20. Tathā 雜 16; 11 如如(辰 2, 89b, l. 20)

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21. Vijjā (1) 雜 15; 43 如實知(辰 3, 87b, l. 11)
22. Vijjā (2) 雜 15; 29-35 如實知(辰 2, 86a, l. 8)
23. Sammāsambuddho 雜 15; 42 平等正覺(辰 2, 87b, l. 8)
24. Arahaṇ do.
25. Āsavakkhaya 雜 15; 21 漏盡(辰 2, 84b, l. 20)
26. Mittā of. 雜 30; 84 不壞淨(辰 3, 75a, l. 19)
27. Tathā 雜 16; 11 如如(辰 2, 89b, l. 20)
28. Loko
29. Pariññeyyaṃ 雜 16; 21-2 四聖諦(辰 2, 91a, l. 9)
30. Gavampati

Chapter IV. Simsapāvana-vaggo. (Part V. p. 437 et seq)

31. Simsapā 雜 15; 44 申怒林(辰 2, 87b, l. 20)
32. Khadira 雜 15; 37 佉提羅(辰 2, 86b, l. 19)
33. Daṇḍo 雜 16; 25 杖(辰 2, 91a, l. 18)
34. Cela 雜 15; 40 衣(辰 2, 87a, l. 18)
35. Sattisata 雜 15; 41 百槍(辰 2, 87b, l. 3)

36. Pāṇā 雜 16; 33 蟲(辰 2, 92a, 1. 16)
 37. Suriyupamā (1) 雜 15; 34 日月(辰 2, 86b, 1. 5)
 38. Suriyupamā (2) 雜 15; 35 日月(辰 2, 86b, 1. 8)
 39. Indakhilo 雜 15; 38 因陀羅柱(辰 2, 87a, 1. 8)
 40. Vādino 雜 15. 39 論處(辰 87a, 1. 14)

Chapter V. Papātā-vaggo. (Part V. p. 446 et seq)

41. Cintā 雜 16; 1 思惟(辰 2, 88b, 1. 5)
 42. Papāto 雜 16; 15 深嶮(辰 2, 90a, 1. 19)
 43. Parilāho 雜 16; 16 大熱(辰 2, 90b, 1. 6)
 44. Kūtagara 雜 16; 31 殿堂(辰 2, 92a, 1. 3)
 45. Chiggala (1) 雜 15; 45 孔(辰 2, 88a, 1. 7)
 46. Andhakāra 雜 16; 17 大闇(辰 2, 90b, 1. 12)
 47. Chiggala (2) 雜 15; 46 龜(辰 2, 88a, 1. 16)
 48. Chiggala (3) do.
 49. Sineru (1) 雜 16; 34 山(辰 2, 92a, 1. 19)
 50. Sineru (2) do.

Chapter VI. Abhisamaya-vaggo. (Part V. p. 459 et seq)

51. Nakhasikho 雜 16; 39 爪甲(辰 2, 92b, 1. 17)
 52. Pokkharani 雜 16; 35 湖池等(辰 2, 92b, 1. 4)
 53. Sambhejja (1) 雜 16; 36 薩羅等(辰 2, 92b, 1. 9)
 54. Sambhejja (2) do.
 55. Pathavi (1) 雜 16; 37 土等(辰 2, 92b, 1. 10)
 56. Pathavi (2) do.
 57. Samudda (1)
 58. Samudda (2)
 59. Pabbatupama (1)
 60. Pabbatupamā (2)

Chapter VII. Cakkapeyyālo. (Part V. p. 465 et seq)

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 62. Paccantani do.
 63. Paññā do.
 64. Surāmeraya do.
 65. Odaka do.

66. Matteyyā do.
 67. Matteyyā do.
 68. Sāmañña do.
 69. Brahmañña do.
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Chapter VIII. Appakā-vaggo. (Part V. p. 468 et seq)

71. Pāṇa do.
 72. Adinnaṃ do.
 73. Kāmesu do.
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 75. Pesunaṃ do.
 76. Pharusaṃ do.
 77. Samphappalāpaṃ do.
 78. Bijaṃ do.
 79. Vikāle do.
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81. Naccāṃ do.
 82. Sayanaṃ do.
 83. Rajatam do.
 84. Dhaññaṃ do.
 85. Mamsaṃ do.
 86. Kumāriyam do.
 87. Dāsī do.
 88. Ajelakaṃ do.
 89. Kukkuṭasūkara do.
 90. Hallhino do.

Chapter X. Bahutarā sattā. (Part V. p. 473)

91. Khetta do.
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 93. Dūteyya do.
 94. Tulākuṭam do.

95. Ukkotana do.
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Chapter XI. Gatiyo Pañcakā. (Part V. p. 474)

102. Pañcagati do.
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THE END

NOTES

ONE of the monumental works on the history of Chinese Buddhism recently issued by Japanese scholars is *Buddhist Monuments in China* (支那佛教史蹟), a conjoint production of Professors Daijo Tokiwa and Tadashi Sekino, both of the Imperial University of Tokyo. The first and the second volume have already appeared, and the authors expect to complete the series in four or five volumes all-told, though, they say, they have to try hard to compress all the materials at their disposal in so small a compass. In fact, they have been working on the collection of the materials for the last twenty years and visited China several times, each excursion lasting for some months; they have thus been enabled to accumulate an immense amount of material consisting of photographs and rubbings. Their scholarly expeditions were often beset with great physical dangers owing to the remoteness and obscurity of the historical sites now completely effaced from the memory of the people.

Each part contains one hundred and fifty plates exquisitely collotyped on Japanese vellum and accompanied with critical and explanatory notes which form a separate book. They are written in Japanese; a Chinese abstract has been made of them and is now obtainable in print, while an English one is under preparation and the authors expect to have it printed before long. The notes display a great deal of scholarship and mature judgment on the part of the compilers.

The object of the book, according to the authors, is to study the history of Buddhism and Buddhist culture which attained its zenith in the Sui and the T'ang period. To do this they have sought the materials needed in the historical remains that are at all accessible at this later date. They have thus traced the spirit and ideals of Buddhism in these

concrete and tangible objects which even now vividly testify to the historical facts as recorded in its literature. It is easy to see what an important factor Buddhism is in the understanding of Chinese culture and indeed in a complete interpretation of the Eastern mind.

Part I contains the most important monuments in the districts of Loyang, Shenshi, and Shantung, such as the great pagoda at Po-ma-ssu, Loyang, which is the first Buddhist monastery built in China; the stone image of Śākya trinity at Lo-shih-ssu, where Kumārajīva, the great scholar and expounder of Mahayana Buddhism, stayed; the Ta-yen pagoda at Tsuen-ssu, in the building of which Hsüan-chuang himself is said to have helped by carrying hods of earth; the ravine-bed of Taishan inscribed with the *Diamond Sutra*, and some of the steles kept at the Pei-lin of Hsian.

Part II is also filled with the most interesting historical remains at Lushan, Suchou, Yüankang, Lungmen, Shih-ku-ssu, and Sungshan. Seeing how rapidly those rock-cut Buddhist figures in the cave-temples of Yüankang, Lungmen, and other places are destroyed by nature as well as by human agency, we can realise the importance of such books as the present one, in which good photographic reproductions of those works of art are preserved. In this respect the authors have done a great deal not only for the history of Buddhist culture but for the arts of the East.

All kinds of monumental objects are collected here: pagodas, statues, steles, stone pillars inscribed with sutras, rock shrines or niches, and stones with relief figures. As to the rock grottoes filled with Buddhist images produced successively in the Wei, Pe-chi, Sui, and T'ang periods, they are most splendidly represented in these volumes.

We have to note the publication of another remarkable book on Buddhism recently issued. It is an English translation of the life of Honen, the founder of the Pure Land sect of

Japan, conjointly executed by Professor Ryugaku Ishidzuka and Dr Harper H. Coates who is a Christian missionary in Japan—a unique combination which alone is enough to make the book noteworthy even when we do not make any reference to the size of the book which consists of XCIV+995 octavo pages, and to the duration of time which was spent on its reproduction, for it took the translators twenty long years to present us with this formidable work. The persistency with which the work was carried on is simply wonderful. When the MS was all ready for the press and seven-tenths of the printing were completed, the earthquake and fire disaster of 1923 destroyed the printing plant completely. Though the MS was saved through the heroic efforts of the printers, all the galleys were irrevocably gone. But the translators were not to be dismayed, and in two years after the calamity we have the book before us beautifully made up with a number of collotype plates from the ancient pictures and one elaborate wood-block production exquisitely coloured with Japanese tints.

Honen (1132–1212) was one of the greatest religious geniuses in the history of Japanese Buddhism, and after his death the Emperor Gofushimi (1288–1336) who was a great admirer of Honen and a devout follower of the Pure Land school, ordered his biography compiled, and when the work was done successfully by Shunjo, of the Kukokuin temple on Mt. Hiei, many imperial personages including the Emperors and ex-Emperors almost vied with one another to copy the MS. The court painters were engaged to depict the different scenes in the life of Honen. The biography thus auspiciously compiled consists of forty-eight chapters, each of which is supplied with an illustration. This is the original of the present English translation.

The book as it is Englished now is composed of an introduction, the translators' prefaces, an historical résumé of the time of Honen explaining how the latter came on the scene (83 pages), and the translation itself, which is richly inter-

polated with most valuable notes. The book is also supplied with a complete index and a list of important Chinese characters used in the text, which latter will no doubt be of great help to foreign scholars of Japanese Buddhism.

The Jodo sect is to be congratulated on having such an authoritative text translated into one of the European languages by such competent hands as the present translators, and through this we are sure the West will get properly acquainted with one of the most significant religious movements in the world. The text contains not only the life of Honen but his teaching, and those who peruse it will be able to get an insight into the philosophy of the Pure Land school. The below is a quotation from the book in which the doctrine of universal salvation by being born in the Pure Land is taught by Honen:

"The only possible obstacle to the attainment of Ojo* is the lack of desire for the Blissful Land, and neglecting to call upon the sacred name. The man who dilly-dallies over the nembutsu repetitions must lose this boundless treasure; whereas the man who applies himself thereto is the one to whom a limitless enlightenment opens. So apply all your energies to the continuous practise of the nembutsu. We say that the sinner who is powerless in himself to do anything can find his way to that Blissful Land, by dependence upon that Original Vow and the nembutsu repetitions. Now this is the same as dependence upon the Vow of the 'Other-power,' or what is sometimes called 'the world-transcending Vow.'

"Those who fail to understand the meaning of this truth will doubt their own powers and not obtain Ōjō. Those who think that it is only the nembutsu of the pious and learned which can eventuate in Ōjō, and that there is no Ōjō for the ignorant and unlettered, and those who go on sinning every day, even if they should say the nembutsu have not yet

* Properly to be pronounced *wō-jō*. It means literally "to go and be born", that is, in the Pure Land of Amida, where the Nembutsu-follower will attain his final enlightenment.

grasped the fact that the Original Vow includes both the good and the bad. It is impossible in this life to change man's nature, which he has inherited through the working of his karma from a pre-existent state, just in the same way as it is impossible for a woman in this life to be changed into a man, no matter how much she might desire it. Those who call upon the sacred name should do it with the nature they now have, the wise man as a wise man, the fool as a fool, the pious as pious, the irreligious as irreligious, and thus all equally may attain Ōjō. Whether a man is rich and noble, or poor and mean, whether he is kind or unkind, avaricious or morose, indeed no matter what he is, if he only repeats the nembutsu, in dependence upon the mysterious power of the Original Vow, his Ōjō is certain. Amida's Original Vow was made to take in all conceivable cases of people, whom He thus engaged to save, if they would but practise the nembutsu. Without inquiring at all into the grade of their several capacities, but merely saying the nembutsu in their simple earnestness—this is all that is needed for anybody. Bear in mind that every one who thinks the Nembutsu Ōjō is too lofty or too profound to be grasped has wholly mis-apprehended the very nature of the Original Vow itself. Can it be that unless I, Genku, attain the highest rank as Betto or Kengyo, I cannot attain Ōjō, or that it would be quite beyond me if I merely remain what I was at my birth? Far from it. The fact is that all I have learned in my studies through the years is absolutely without avail in procuring me Ōjō, and the one thing learning has taught me is its utter powerlessness to bring me Ōjō."

Professor Gessho Sasaki, president of Otani University and one of the promoters of The Eastern Buddhist Society, has published his studies in the philosophy of the Shin teaching in bookform, under the title, *A Study of Shin Buddhism*. It contains "The Philosophical Basis of Shin Buddhism"; "What is the True Sect of the Pure Land?" "The Enlightened Mind

of the Buddha and the Shin Teaching"; "Knowledge, Faith, and Salvation by Faith"; and "The Teaching of Shin Buddhism and the Moral Life." As an appendix the book has Kakunyo Shonin's *Life of Shinran Shonin* with notes. The book is an attempt by a modern scholar to interpret the philosophical basis of the "tariki" (other-power) teaching which is generally contrasted to the so-called Holy Path doctrine of Mahayana Buddhism. According to the author Shin may on the surface appear to be a religion of salvation but it is essentially one of enlightenment as all schools of Buddhism are, and its metaphysics is to be sought in the enlightened mind of the Buddha himself. When the nature of this Enlightenment is thoroughly comprehended, there lays bare the foundation of the "other-power" doctrine. The Eastern Buddhist Society is the publisher. Pages, vi+145; price, ¥ 2.50.

We have received from Dr J. Witte a copy of his *Sommer-Sonntage in Japan und China*, which is his account of travels in the East last year. The author is Director of the Allgemeiner Evangelisch-Protestantischer Missionsverein and Privatdozent in Berlin University. The object of his trip was to see how the War affected the religious and intellectual outlook of the Far-Eastern peoples in relation to his mission work. His impressions and observations which were published from time to time in the *Christliche Welt* are now presented collectively in this book. In the Preface confesses the author that there is after all a wide gap between the spirit of the West and that of the East, and that even in Japan this gap is felt where not only her outward garment but her way of thinking are fast being westernised. That the author failed to perceive that there are problems of humanity common to all the inhabitants of the earth is easily read throughout his pages. He stands in good contrast to Professor Rudolf Otto who is one of the chief promoters of the Religious Union of Mankind. It is of great interest to note that Professor Otto was struck with a

feeling of wonder when he was told by Gosvanin, a worshipper of Vishnu, that salvation is not to be found in work or knowledge but comes from the free gift of Vishnu which can be won only by love and faith. Again, the professor is one of those scholars who try to discover something common to East and West,—in his case some common points between Eckhart and Sankara, two representative mystics of the world belonging to the speculative school of mysticism. Dr Witte seems to be more inclined to find a deep crevice between East and West as to their spiritual culture, but to our view the deeper is such crevice the stronger will be our desire to detect points of contact underneath it, as there cannot be any doubt as to the existence of such points. Openness of heart is needed for fairness of judgment.

Another thing that struck me while reading Dr Witte's book was this: it is quite a hazardous thing for a man to attempt generalisations upon casual remarks he has caught in a course of conversation concerning the doctrinal content of a school to which he has no affiliation whatever. To understand any religious teaching which is foreign to him for various reasons such as racial, linguistic, temperamental, and otherwise, he ought to be on the utmost guard not to make any sweeping statements before he is sure of having entered deeply into the spirit of the people. This latter can only be done by thoroughly mastering their language and studying the teaching with its competent representatives. Whatever this may be, we of the East are grateful for the author to get us acquainted with his observations and reflections on the conditions he found here, which in many ways supply us with materials for our cogitation.

Zen Buddhism has found a good German textbook in *Zen, der Lebendige Buddhismus in Japan*, by Professor Shuyei Ōhazama, of Meiji Semmon Gakko, and Dr August Faust, of Heidelberg. The book has an introduction by Dr Rudolph

Otto who has lately come to take much interest in this form of Buddhism. It consists of (1) introductory remarks on Zen by Professor Ōhazama, in which is given a brief history of Zen telling at the same time how it is the living Buddhism of Japan; (2) translations of some of the most important poetical works by Zen masters; and (3) a well-selected list of the Ko-ans or Zen-problems, which is arranged in the order they are generally given to the student. The book ends with valuable notes by Dr Faust, without which the text would be nothing but a conglomeration of unintelligible cryptograms—some readers might suppose. Both the translator and the editor have purposely refrained from modernising the text even though they were quite competent for the task and strongly tempted to do so. They now want us to study the translations and personally go through the Zen experience, instead of wasting time in intellection or in epistemological discussion. In this they are in the right, but those readers of the West who have no such spiritual background or atmosphere as that which we of the East are daily living in and imbibing unconsciously all that it bears, may find the book tough material to digest. The editors of *The Eastern Buddhist* are however glad to welcome another contribution in an European language from one of their co-workers.

Perhaps one of the lessons the War has taught the East is that Western civilisation as we see it today is based on science, machinery, industry, organisation, capitalism, exploitation, and militarism, and that if they would go on as they have the outcome cannot be anything else but the mutual destruction of nations resulting in the annihilation of human races. They are trying, there is no doubt, all that they can to prevent such a universal catastrophe as threatens the entire future of humanity, but so long as they remain self-centered, self-assertive, and so narrowly patriotic or nationalistic and are satisfied with such an inane instrument as a League of Nations

which sits with hands properly folded and does nothing aggressive towards the realisation of its objects, we cannot expect much of the so-called statesmen, legislators, and organisers of various sorts, whether they are of the West or of the East. What is absolutely necessary for the peace, culture, happiness, and intellectual advancement of the world, is the remaking of human character. When this is not done, all the achievements of sciences would be just so many weapons, most dangerous and most horrifying, to the attainment of egotism. Unqualified individualism whether personal or national must give way to mutual interdependence and universal helpfulness. In this latter the East is ahead of the West, though the East has not been awakened to this fact heretofore. The War however has made us conscious stronger than ever of our spiritual heritage, and we mean now to be its missionaries for the sake of the world-peace and advancement. This is necessarily a slow work—this conversion of entire humanity to the faith of Buddhism in which the foundation of a future world-state is laid down.

The publication of *The Young East*, a monthly English review of Buddhist life and thought, which issued its first number in July, 1925, under the management principally of Professor Junjiro Takakusu, of the Imperial University of Tokyo, is the voice of the cuckoo on T'ienchin Bridge, indicating in which direction the current of thought-air is flowing among the intellectual people here. As the editor humbly announces, the paper may yet be an "insignificant little journal" to do full justice to their "ambition," but its very existence means something, and we do not know yet how fast and how significant it may grow in time. To quote from their declaration :

"What is our mission for the East? To harmonise and bring to mutual understanding our brothers and sisters of the Asiatic countries, to make them recover their lost vigour and to unite their efforts for the restoration of ancient civilisation

of the Orient, which gave birth to great religions, deep philosophies, and noble arts. This is the mission which calls to task all the young men and women of all the Eastern countries. We must free ourselves from the chains of moribund traditions, nor must we allow ourselves to be tied up by the fetters of entangling formality and conventionality. We must put to fire dead or dying leaves to welcome in their place fresh buds full of life and vigour. In this way, we must bring back to life the old East, the sick East, the dying East.....

“What is our mission for the West? It needs scarcely be said that the civilisation of the West, laying as it does too much importance on the material side, is a lame civilisation. In fact it finds itself at a dead-lock today. If civilisation is really what the present civilisation of the West represents, it is a curse, instead of a blessing. The shortest cut to remedy its shortcomings and make it complete is in our opinion to spread to the West the culture, philosophy, and faith of Buddhism. By doing so, we must endeavour to induce many men of the West to give up the prejudice and pride they hold in regard to race, religion, and politics. We feel that it is our duty to implant in their minds the spirit of Buddhism, whose love extends not alone to men but to all living creatures on earth. Such is our mission for the West.”

Another voice of the cuckoo audible in the cultured circles of Japan is the issue of a more pretentious magazine called *Ex Oriente* by the Eastern Culture Association, Taito Bunkwa Kyokwai (大東文化協會), Tokyo. This is more or less tinged with nationalistic ideals as Count E. Oki declares in his “Address for the Initial Number” of *Ex Oriente* that the Association is “an academic organisation having for its mission the illustration of the peculiar beauties of our civilisation to the world.” Whatever this “illustration” may mean and whatever those “peculiar beauties” may be, the Association is an endeavour to resist the unreasonable encroachment of the

so-called Western culture and civilisation not only upon "our [i.e., Japanese] peculiar culture in particular but upon Eastern culture and civilisation in general." But its members are not so narrow-minded as to reject everything that the West may bring to us, they are fair-minded in this respect, for they desire to make comparative study of West and East and to assimilate within themselves whatever is helpful to the growth of their national ideals. The object of the Association is thus defined to be the elucidation of "the essential significance of *kultur*," the pointing out of "the characteristic merits of Eastern and Western *kultur*," and "the decided contrivance" of the "conditions necessary for the assimilation as well as the reciprocal influence of these civilisations of different value." The Association is subsidied by the government and has a college attached to it. It has a strong Confucian odour. The *Ex Oriente* is published thrice a year and the articles are written in English, French, and German. The first number contains: Address for the Initial Number, by Count E. Oki; On the Royal Path, by Fusaaki Usawa; Gesang des Erlebens der Wahrheit, translated by Shuye Ōhazama; Der Geltungsbegriff bei Lotze und der Badischen Schule, by Reikichi Kita; Developpment de la Philosophie Occidentale au Japon, by Shun Takayama.

The Sino-Japanese Buddhist Convention, 東亞佛教大會, which took place early in November, 1925, was successfully carried out, and the Chinese representatives including several priests and a number of lay-disciples are now back in their country perhaps busy in reporting what they have seen and heard in Japan to their brethren at home. After the convention they spent about three weeks visiting places of interest, centres of Buddhist culture and learning, and some of the historical temples and monasteries once closely connected with China. They were heartily entertained everywhere and every advantage was given them to see into the Buddhist side of

Japanese civilisation. The visit of Chinese Buddhists in such a number and under such a management never took place in the history of both countries, Japan and China, and this was surely a great event to be recorded in big red letters in the annals of Eastern Buddhism. Is the East really awakened to the importance and power of its ancient heritage as is embodied in Buddhism? Otherwise, such a convention could never have happened. The awakening is going on not only in Japan but in China. The West is strong in political organisation and in the practical affairs of life, and when military efficiency is added to them, the march of its civilisation is irresistible and in its wake we often come across many sad happenings. Unless the ancient wisdom of the East is something enjoyable only in lethargic inactivity and morphined sleepiness, it must be brought out from the secret recesses of the treasure-house and displayed and worked out and worked on before the world for the benefit of humanity at large.

The Buddhist Federations of China and Japan are planning to have the next meeting in China, if possible, in the following year. Some of the managing committee want to invite other Asiatic delegates to the conference; but as this seems to bring about some diplomatic complications, they wait for some future favourable occasion for such a reunion.

The educational section of the Convention passed among others the following resolution as regards the fundamental principles of Buddhism: (1) The denial of God as a creator* of the world, (2) Universal Brotherhood with no racial discrimination, (3) Impartial love for all beings, (4) Idealism against materialistic tendencies, and (5) Salvation based on self-enlightenment.

Rev. Tai-hsü, leader of the Chinese delegates, presented a

* This may require further determination. May the author or authors of these resolutions mean by creator such as is described in the Genesis or conceived by some ancient Indian philosophers?

paper at the Convention which translated into English reads partly as follows :

“The world today stands in urgent need for some means of salvation and I think only Buddhism can save the world, because various kinds of remedies have been tried and found wanting. Socialism has been proposed as a means to cure the evils of capitalism and anarchism, as an antidote to Imperialism. Thus far they have, however, failed to effect any cure of the social and international troubles, from which the present world is suffering. In order to understand the reason for their failure, one must remember that these ‘isms’ have been worked out by minds which have not been perfectly free from the three basic evils: Avarice, Hate, and Lust. These evils, if unchecked, will always manifest themselves in such crimes as robbery, murder, and adultery. Any remedy or means of cure for the present troubled world worked out by minds which are not yet perfectly free from such evils will tend only to increase the troubles instead of checking or preventing them. To use the teachings of the ancient sages like Confucius or the precepts of the Prophets like Jesus Christ and Muhammed as a means of cure for the troubles of the present world, is also inadequate, because the teachings of these ancient worthies have lost their hold on man’s mind in the present materialistic world; for the religious beliefs of the Christians or Moslems have been shaken and the doctrines of their prophets about the Creation, the God, etc., have been disproved in the light of the modern scientific discoveries. For the present skeptical world, only Buddhism with its teachings about the ten virtues as the starting point and the Nirvana and ‘Perfect Enlightenment’ as the ultimate object can be an effective remedy for the evils of the present world.”

Professor Petzold was the only non-Asiatic representative at the Sino-Japanese Convention at Zojoji Temple, Tokyo, who addressed the memorable assemblage. As our readers are

already informed, he is a student of the philosophy of the Tendai school of Mahayana Buddhism. His interest in Tendai is more than scholarly, and he was recently initiated as one formally belonging to its order. Seen in this light, the following address reproduced here in full will be of much significance.

"I appear before you not as a foreigner, not as a stranger, but as one who has deeply drunk from the fountain of Buddhism through many years and has come to the conclusion that the pure water of Mahayana is still able to refresh and invigorate mankind.

"The metaphysics of Mahayana are most systematically elaborated in Chisha Daishi's Chinese Tendai school, which comprises all and rejects none and harmonises in a perfect way the various streams of Buddhist learning,—the Hinayana, the undeveloped Mahayana, and the fully developed Mahayana teaching. The various schools of the fully developed or pure Mahayana itself find their common ground in Japanese Tendai, founded by Dengyo Daishi. Therefore I consider the study of Tendai as most suitable to come to a broad and unprejudiced understanding of the immense realm of Buddhism.

"We have heard recently much of the awakening of a new interest in the philosophy of Hegel, and not only in Hegel, but also in Schelling and in the whole Transcendental Philosophy of one hundred years ago. Now in this Tendai teaching we have a philosophical system which teaches the great doctrine of the identity of the contrasts—of the oneness of the subject and the object—already in the sixth century, not only by hints, but in a most intricate style. We have also heard of a new awakening of scholasticism which, like Hegel and Schelling, for a long time was considered as quite antiquated, but is now called worthy of serious consideration even by philosophers, not belonging to the Roman Catholic field. If Christian scholasticism, as systematised by Thomas von Aquino, has been found a still living force, surely Buddhist scholasticism, as

systematised by Chisha Daishi, will also be found able to have a rejuvenating influence on the human mind.

"There is also much talk in these days about the necessity of harmonising all spiritual forces of mankind, of making the nations and peoples, the statesmen and scholars, the workmen and peasants in the whole world understand that mankind is one and becomes lost if it forgets its spiritual unity. Now this gospel of the unity of mankind has been preached forcibly by Mahayana Buddhism, and in Mahayana most emphatically by the Tendai school, which considers the whole world as a reality and every part of it as an embodiment of the absolute. Therefore Tendai teaching seems to me a learning of great actuality from the religious as well as from the philosophical point of view.

"Let me mention a third instance from which it can be seen that Tendai learning is not an antiquated learning, but a most actual learning. For Christian metaphysics the doctrine of Trinity was held for a long time as obsolete, as in European philosophy the theory of Identity. Now we hear from the lips of most advanced teachers of protestant German theology that the doctrine of Trinity, far from being a stone to be rejected, remains a foundation stone of Christian metaphysics. It is very interesting to point out in this connection that the teaching of Trinity, religiously expanded by the fathers of the Christian church and philosophically outlined in Schelling's metaphysics, is the cornerstone of Chisha Daishi's system, which is based on the identity of the three truths, or 'En-nyu san-dai.'

"What distinguishes Tendai teaching especially is its wonderful systematical strength. Also in that respect Tendai is worthy of consideration, not only in the Eastern but also in the Western world. When we look into the workshop of the present Western philosophers, we find them busying themselves with finding some means to harmonise all different conflicting systems of European philosophy, to bring them into a logical

order, to understand them organically as phases of development of the human mind in its highest expressions. The study of the Tendai system may be helpful to these Western scholars, as Chisha Daishi already 1,300 years ago systematised all different philosophical views of Buddhism, taking his stand on the general idea of evolution.

"This great Tendai teaching on account of its merits outlined above, ought to be made the spiritual understructure of some Institute of Mahayana Buddhism, whose foundation I hereby propose. Such an Institute should investigate Mahayana Buddhism and explain it to the Western world, which still today knows far too little of Buddhism and considers it only from a very narrow-minded and sectarian, if not sensational, point of view, and is inclined to see in Indian Buddhism the full Buddhism.

"The establishment of such an Institute of Mahayana Buddhism will be the best way of enlightening the people of the West regarding the spirit of the East; it will be the best way to bring about a real harmonisation of Eastern and Western culture; and by pointing out most wonderful, most delicate and striking similarities and parallelisms between Buddhist doctrine and European philosophy and Christian theology, such a Mahayana Institute would clearly show, that the peoples of East and West are not strangers, who will never understand each other, but brethren of one and the same spiritual stock, who can promote the material and spiritual welfare of each other.

"The foundation of such an Institute is no small matter, —it cannot be done in an amateurish and haphazard way. It needs the assistance of many able and influential people not only in the theological and scholarly world but also in journalistic, political, financial and social circles in the East as well as in the West. I ask the gentlemen assembled in this Congress to give to this question their most earnest consideration and to find the necessary means to realise my proposal."

The Honourable Mrs Elizabeth Gordon died in Kyoto on June 27th of this year. She belonged to a noble English family and was a wide traveller, the author of many books, a student of the East and a lover of Japan. Disappointed with life in England, she settled in Japan twenty years ago and studied Buddhism. Her studies led her to the conclusion that Christianity through Nestorianism and Mahayana or Northern Buddhism had contact in China and that Northern Buddhism drew much of its inspiration and teaching directly from Christianity. She has written a number of books, most of them like *The Lotus Gospel* to support her theory. On the mountain of Koya where stands the celebrated group of temples erected by the famous Buddhist, Kobo Daishi, she had a copy of the Nestorian monument erected. The study of Shingon was her special interest in Mahayan Buddhism.

For six years, Mrs Gordon had been bed-ridden in a room of the Kyoto Hotel. She loved the East and she loved Japan. When she died at seventy-four years of age, at her request she was given a Buddhist funeral, and in obedience to her will her ashes have been buried on Mt. Koya. Her books and pictures she bequeathed partly to the University on Mt. Koya and the rest to the Jewish University recently started in Palestine, of which Professor Einstein is President. She also left money to the Dulce Cor Library of Tokyo which she had organised.

She was eager to convert all her friends to her theory of the close connection between Christianity and Buddhism. The Archbishop of Canterbury was one of her friends and she often sent him Buddhist pictures. The present condition of affairs of Europe depressed her very much, and she thought that Japan is the best country to be living in at the present time. Lying on her bed almost blind and helpless, yet she kept up a correspondence with interesting people all over the world and took an interest in the world's doings. It is said that when she died she folded her hands quietly and said, "I

have done all I could with my life. Now it is finished and I am going to Paradise."

The funeral ceremony took place on July the third at Toji temple in Kyoto. On the beautiful, flower-bedecked altar were two small boxes wrapt in white cloth: these contained her ashes. On both sides of the altar were arranged Buddhist priests who chanted the Buddhist sutras in honour of the dead, and in front all kneeling were the mourners, chiefly Japanese. After the reading of the sutras, incense was offered to her spirit. In August, the burial service of her ashes took place on Mt. Koya, and the ceremony was presided over by the Abbot of Kongobuji and a large number of her Buddhist friends and many priests attended it.

A Buddhist Lodge of the Theosophical Society has been recently started in London. The object of the Lodge is to form a nucleus of such persons as are prepared to study, disseminate, and attempt to live the fundamental principles of Buddhism in the light of Theosophy. The president of the Lodge, Mr Christmas Humphreys says, "It is my conviction that Theosophy is Truth. It is equally my conviction that the Dharma is Truth. It remains for me to establish their fundamental identity," to which work he invites the co-operation of his fellow-members. A meditation room is maintained where a student may come to rest, meditate, or offer reverence to the Buddha.

The Eastern Buddhist has again fallen behind, a fact which the editors deeply regret but are powerless to change. Moreover, they feel that it is beyond their abilities to make up so many intervening numbers. The end of Vol. III closes with the present number, and now it is proposed to start the new volume with January 1926, instead of waiting until April and attempting to make up other numbers to correspond with the monthly dates of 1925. The present number Vol. III, No. 4,

issued in December 1925 but bearing the date January-February-March, 1925, will be followed by Vol. IV, No. 1, bearing the date January-February-March, 1926, and it is hoped that it will be issued as early as possible. The subscribers will receive their full number of copies for the money paid. The editors hope that from now on the work will go on smoothly without interruption. They ask their friends and subscribers to send in their subscriptions promptly for the new volume and to assist the work in striving to secure new subscribers. Sample copies will always be cheerfully sent if names are furnished.

IMPORTANT NOTICE

Owing to difficulties arising in connection with the earthquake and fire of September 1, 1923, *The Eastern Buddhist* suspended publication from the autumn and the present number begins Volume III, following the last number which was for March-April but issued in August, 1923, and which was Volume II, No. 6.

Subscriptions for Volume III are now due and subscribers are requested to pay their subscriptions for the coming year as soon as possible. Renewal form is enclosed.

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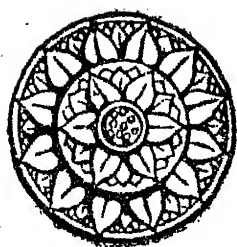
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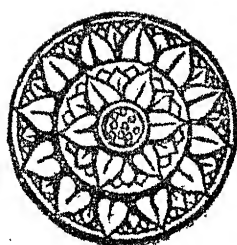
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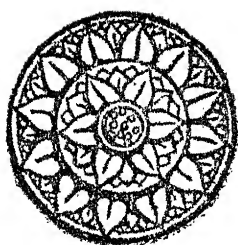
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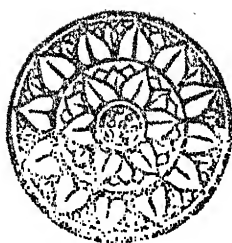
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